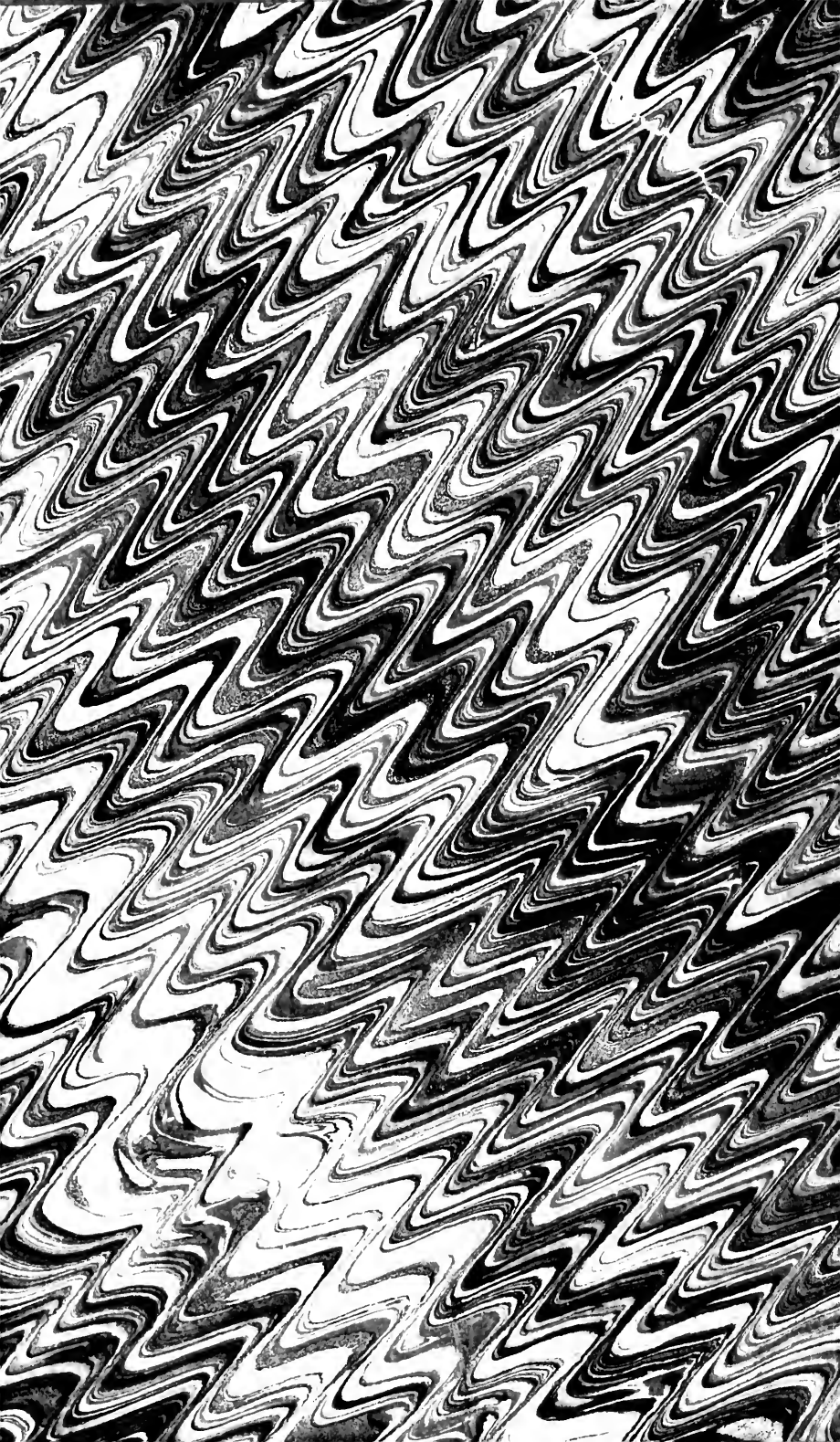


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A HEBREW GRAMMAR.

Never pay the least attention in a
grammatical point of view to Seph
nif: it is needed for vowel: but
never, long never, Sephane, and
the rest with in 4 letter.

תפנת

LONDON:
PRINTED BY JOHN WERTHEIMER AND CO.,
CIRCUS PLACE, FINSBURY CIRCUS.

A GRAMMAR
OF
THE HEBREW LANGUAGE,

BY HYMAN HURWITZ,

PROFESSOR OF HEBREW IN UNIVERSITY COLLEGE, LONDON, AUTHOR
OF VINDICLĖ HEBRAICĖ, HEBREW TALES, ETC.

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M. DCCC. XLI.

ELEMENTS
OF
THE HEBREW LANGUAGE.

By the same Author,
THE ETYMOLOGY AND SYNTAX
(IN CONTINUATION OF THE ELEMENTS)
OF THE HEBREW LANGUAGE.
8vo. 9s. cloth.

ELEMENTS

—1

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PREFACE.

I DEEM it unnecessary to offer an apology for this little work. If it prove useful, I shall have earned the reader's thanks; and if worthless, an apology will be but an additional waste of his time. I proceed at once, therefore, to specify its object, and the persons for whom it is designed.

It is intended for students desirous of acquiring the Hebrew Language, and as yet unacquainted with the rudiments; and its object is to facilitate the acquisition of that tongue by a methodical unfolding of its constituent parts, and a simplification of its rules; providing the learner, at the same time, with such preparatory information as may enable him to proceed with ease to the Etymology and Syntax, and to enter with advantage on the study of larger and more recondite works.

Many, indeed, are the works that have already been published on this subject; but whether their learned authors had forgotten the obstacles which

they themselves must be supposed to have encountered, or whether they measured the average capacity of students by their own, or whatever else might be the cause, it is certain that their labours do not provide the learner with those aids of which he stands most in need at the commencement of his career. Nay, the very display of learning which distinguishes many of these works, renders them unfit for beginners, who are distracted by the multitude of facts crowded on their minds, whilst yet unprepared by previous discipline to receive them ; and whose attention is thus frequently diverted from the main object of pursuit.

What would be thought of an anatomical professor who should attempt to explain all the intricacies of the vascular system before auditors to whom even the structure of the skeleton is as yet unknown? Such, however, is the method generally adopted in communicating a knowledge of the Hebrew Language. The attempt also to explain every thing on theoretical principles, even to the denial of any anomaly—just as if the Hebrew, granting even its immediate Divine origin, had not been for ages the common medium of intercourse between

a multitude of frail human beings, whose imaginations neither will nor can be confined within the narrow limits of theoretical rules—has, in no small degree, contributed to entangle the subject, and to retard, if not entirely to check, the progress of the learner.

I have endeavoured to avoid these defects, by introducing nothing in the following sheets but what experience has taught me it is necessary for the beginner to know : while, on the other hand, I have been no less anxious to omit nothing that is really useful.

As the Orthography, owing to the strangeness of the Hebrew characters, and the peculiar system of the vowel-points, is by far the most perplexing and the least inviting part of the language, I have endeavoured to lessen the difficulties, by familiarising the learner with the system, in the introductory sections, by plain and progressive rules, accompanied with numerous examples, the pronunciation of which is given in English characters ; and by the introduction of short vocabularies, which, while they further exemplify the rules, serve at the same time to make the student acquainted with the

signification of numerous words. And here I cannot too strongly recommend to the young beginner, to learn to write the Hebrew characters (directions for which he will find in page 12—13) before he proceeds to combine them with the vowel-points; then to continue the practice with both, till they are as familiar to him as the English letters.

Those who learn the language without the aid of a living instructor, will find the *Analysis* of the first four verses of *Genesis* (page 48—54) particularly useful, as it will remove the hesitation which the self-instructed ever feel respecting correct pronunciation.

This little work further contains Progressive Reading Lessons, selected from Scripture, accompanied by a literal translation ; not, indeed, as if I wished it to be understood that a critical knowledge of any language, and especially of such a one as the Hebrew, can be obtained by mere literal translations, unaided by grammatical learning, but, because I am persuaded that they are, when analytically conducted, the surest means of giving the student a real insight into the use and application of words, and the peculiar idiom of a language.

With this view, the letters expressing the modification of the Hebrew words, together with their corresponding English equivalents, have been printed in a type differing from that of the principal words; so that the pupil may easily ascertain the real meaning of every compound, and become gradually acquainted with the mechanism of the language.

As the most correct editions of the Hebrew Bibles are printed with the accents, so that the student cannot open a page without their being presented to his view—the accents being likewise intimately connected with the vowel-points, without which, no critical knowledge of the Hebrew can be obtained—it has been thought most advisable to explain them, and to describe their use.

Lastly, a few pages have been added, containing familiar phrases in which the verb TO BE, and the PRONOUNS, are exemplified; not only on account of their frequent occurrence, but also because they are the elements from which the greater part of those fragments which express the modifications of words are taken; and consequently they cannot be too early acquired. Thus prepared, the

student will be able to pursue the Etymology and Syntax with ease and satisfaction ; and ultimately to reap those advantages from the Sacred Records which their interpretation, founded on philological and grammatical rules, is sure to yield.



ELEMENTS OF THE HEBREW LANGUAGE.



CHAPTER I.

§ 1. — INTRODUCTORY OBSERVATIONS.

Mode of Reading and Writing.

1. IN our mode of writing we proceed from the left hand to the right; but the Hebrews, in common with several other Oriental nations, proceed in a contrary direction.

The consequence of this arrangement is, that their words and lines begin where ours end, and their books commence where ours terminate, and *vice versa*.

Thus, instead of writing a, b, c, d, etc., they write their own characters— $\left\{ \begin{array}{cccc} \overset{1}{d}, & \overset{3}{g}, & \overset{2}{b}, & \overset{1}{a}, \text{ etc.} \\ \text{ד} & \text{ג} & \text{ב} & \text{א} \end{array} \right.$

Thus, also, instead of writing the word *Abraham* in this manner, they would write it in their own characters = $\overset{5}{m} \overset{4}{h} \overset{3}{r} \overset{2}{b} \overset{1}{a}$ (omitting the vowels); and read it $\overset{3}{mah} \overset{2}{ar} \overset{1}{ba}$, = Abraham.

Nature of the Alphabet.

2. Their Alphabet, which is given at large in page 10, consists of consonants only, because in ancient times they wrote their words without vowels, these being supplied by the reader.

Every Hebrew knew, from practice, the vocal sounds with which the consonants were pronounced in the different words, in the same manner as every Englishman knows the different sounds of *a* in *hat*, *hate*, *all*, *was*, etc., and that *knt* is pronounced *knight*. The words “*long live the king*” would, in their manner of writing, be *lng lv th kng*; or rather in the reverse order—

קנג	ת	לב	לנג
gnk	ht	vl	gul
1	3	2	1

Mode of Indicating the Vowels.

3. This mode of writing and reading continued as long as the language was vernacular; but when it ceased to be so, and could only be attained, like every other dead language, through a written medium, the necessity of having visible marks for the vowel sounds was strongly felt: but, as all their ancient records were written without vowels, and their alphabet was already fixed*, they could not extend it by the addition of new letters, without disarranging the whole system, and remodelling their written document; and these they held in too great veneration to attempt the slightest change in them.

* See the alphabetical Psalms xxv., xxxiv., cxix.

Instead, therefore, of inventing letters to represent the vowel-sounds, they contented themselves with indicating them by points and small strokes placed above, below, or in the middle of the consonants.

Thus they represent the sound of

o in *no*, by a dot above the consonant, \dot{n} , \dot{s} , \dot{g} , \dot{l} , = *no*, *so*, *go*, *lo*,
e in *me*, by a dot under the consonant, $\underset{\cdot}{b}$, $\underset{\cdot}{h}$, $\underset{\cdot}{m}$, $\underset{\cdot}{sh}$, = *be*, *he*, *me*, *she*,
a in *may*, by 2 dots under the consonant, $\underset{\cdot\cdot}{b}$, $\underset{\cdot\cdot}{d}$, $\underset{\cdot\cdot}{g}$, $\underset{\cdot\cdot}{m}$, = *bay*, *day*, *gay*, *may*,
e in *bed*, by 3 dots under the consonant, $\underset{\cdot\cdot\cdot}{b}$, $\underset{\cdot\cdot\cdot}{d}$, $\underset{\cdot\cdot\cdot}{m}$, = *bed*, *fed*, *met*.

In a similar manner they represent the rest of the vowels. (See page 15.)

Sheva or Sh'ra.

4. To indicate that a consonant was to be pronounced conjointly with the succeeding or preceding syllable, they placed two dots (:) denominated *Sh'ra*, under the unvowelled consonant: as, $\underset{:}{b}$ low, $\underset{:}{b}$ read, $\underset{:}{a}$ sleep, $\underset{:}{a}$ dmire, $\underset{:}{b}$ old, $\underset{:}{a}$ brupt.

Dagesh.

5. As the Hebrew letters corresponding with our *b*, *g*, *d*, *c*, *p*, and *th*, were in ancient times pronounced either aspirated or unaspirated, according to the place they occupied in a word, a small stroke (-), denominated *Raphe**, was placed over them when they were

* This is only found in ancient Hebrew Manuscripts; in printed books it is omitted.

to be aspirated; thus, $\bar{\text{ב}}$ $\bar{\text{ב}}$, =bh or v; $\bar{\text{פ}}$ $\bar{\text{פ}}$ =ph or f. A dot (denominated *dagesh*) was placed in the middle of these letters when they were pronounced unaspirated: as, ב b, פ p.

This dot is by Hebrew grammarians called *dagesh kal*, the *light* or *simple dagesh*, as it only removes the aspiration.

6. By a dot in these or any other letters occurring in the middle of a word preceded by a vowel-point, they indicated that such consonants were pronounced like double letters: as, baner = banner, dager = dagger.

This dot is by way of distinction called *dagesh hasak*, *hard* or *strong dagesh*.

Accents.

7. Besides the marks before described, the Hebrews have several others, called accents, by which they indicate the relative connection between words, considered as members of a sentence, and point out at the same time the syllable on which the stress of the voice is to be laid. They perform, therefore, the same office as our accents, comma, semicolon, colon, period. To understand them thoroughly, requires a complete knowledge of the language. For the mere beginner it is sufficient to know, that, generally, wherever they occur, there the stress of the voice must be laid. Further explanation respecting them will be given in the progress of the work.

§ 2. — CONSONANTS.

Sounds and their Representatives.

1. Most of the sounds employed in the Hebrew are similar to those used in our own language, but they are represented by different characters : thus—

b is represented by	ב
v	ב
g, as in <i>go</i>	ג
d	ד
h, as in <i>he</i>	ה
w, as in <i>we</i>	ו
z	ז
t	ט
y, as in <i>yes</i>	י
c as in <i>can</i> , or <i>ch</i> in <i>chord</i> *	כ, or ך { at the end of words.
l	ל
m	מ ם ך
n	נ ן ך
s, as in <i>so</i>	ס
p	פ
f	פ ף ך

* This letter without the point (כ), is pronounced like ך. See page 8.

k is represented by	ק
r	ך
sh	שׁ
s	שׂ
th or t	ת

The following Hebrew characters represent sounds which we have not in our language, or for which we have no character.
























א represents the sound heard in emitting the breath, somewhat similar to the *e* in *echo*. The Hebrews appear to have considered it as the basis of all the vocal sounds. It occupies the first place in the alphabetical series, and is pronounced either *a*, *e*, *i*, *o*, or *u*, according to the vowel-point annexed (see p. 15). In writing the Hebrew in Roman characters, we shall represent it by a dot under the vowel, thus *a*, *e*, *i*, *o*, &c.

ח a guttural sound, similar to the rough sound of the German *ch* in *ach*, *nach*. We shall represent it by the letter *h* with a dot under.

ע generally pronounced like *gn* at the beginning of words and syllables, and like *ng* at the end of them. Some pronounce it like א. We shall indicate it by a dot over the vowels ä ê, î, ô, û.

צ, or at the end of words צ׳, sounds like *ts*, by which we shall represent it.

2. The following table contains the Hebrew consonants in alphabetical order, their names, forms, and powers.

FORMS.	NAMES.	POWERS.	NUMERICAL VALUE.
	*א Aleph	1
	ב Beth ...	b, v	2
	ג Gimel ..	g in <i>go</i>	3
	ד Daleth..	d	4
	ה He	h in <i>he</i>	5
	ו Wav ...	w or v	6
	ז Zain ...	z	7
	ח Heth ...	ch {in the German word <i>Nacht</i> .	8
	ט Teth ...	t	9
	י Yod ...	y in <i>ye</i>	10
	כ Caph ...	ch in <i>chord</i> .	20
	ל Lamed..	l	30
	מ Mem ...	m	40
	נ Nun ...	n	50
	ס Samech .	s in <i>so</i>	60
	ע Ayin	70
	פ Pe	f or p.....	80
	צ Tsadi ..	ts	90
	ק Koof ...	k	100
	ר Resh ...	r	200
	ש Shin . .	sh	} 300
	ס Sin	s	
	ת Thav ...	th or t	400

* This column contains the *Rabbinical* characters.

Observations on the Alphabet.

3. The Hebrew words *Aleph* or rather *Aluph*, an ox; *Beth*, a house; *Gimel*, or rather *Gamal*, a camel; *Daleth*, a door; *Wav*, a hook or plug; were originally given to the respective letters, in consequence of a real or fancied resemblance between their shape and the natural form of the object so denominated. As, however, the beginner cannot be supposed to know the signification of these words, he had better pass them over for the present, and name the letters by their powers: thus, א ĕ', ב b'.

מ' l' k' h' y' t' h' z' w' h' d' g' v' b' ĕ'

t' th' s' sh' r' k' ts' p' f' ĕ' s' n'

4. All the above letters, excepting צ ע מ נ י ו ו ג ן, appear frequently in manuscripts and printed books under a lengthened form: thus—

א ד ל ם ר ת

5. The following letters require particular attention on the part of the learner, on account of their similarity.

ב....b	ג....g	ד....d	ט....t
כ....h	נ....n	ר....r	מ....m

ה....h	ו....w	ך <i>final</i> h	ס.....s
ח....h	ז....z	ע....ë	ם <i>final</i> m
פ....f	י....y	צ....ts	ש....sh
ת....th	ן <i>final</i> n	ץ <i>final</i> ts	ש....s.

Division of Letters.

6. Letters are divided according to the organ by which they are chiefly formed : thus —

א ה ח ע are denominated *Gutturals*.

ב ו מ פ *Labials*.

ג י כ ק *Palatals*.

ד ט ל נ ת *Linguals*.

ז ס ש ר צ *Dentals*.

Obs.—Letters pronounced by the same organ, are sometimes substituted for one another. This is likewise the case with the letters אהוי, which are denominated *quiescents*. See chap. ii. § 2.

For the division of letters into *radicals* and *serviles*, see Etymology, chap. i. § 2.

7. The letters כפת בנר, without a dot, were anciently pronounced aspirated : thus, ב bh, or v ; ג gh ; ד dh ; ח h, like ה ; פ ph ; ת th ; but with the dot they were pronounced unaspirated : thus, ב b, ג g, ד d, כ k, פ p, ת t. This distinction is, by the Spanish Jews, whose pronunciation is generally adopted by the learned, retained only in כ and פ. The German Jews retain it in ב and ת likewise.

8. The characters ך, ם, ן, standing for ך, ם, ן, occur only at the end of words, and are, therefore, called *finals*.

FORMATION OF LETTERS.

9. In learning to form the Hebrew letters, attend to the following Elements :—

- 1st.—The broad point י י י ך י
 2nd.—The perpendicular ן ן
 3rd.—The horizontal ך ך ך ך
 4th.—The diagonal ך ך ך
 5th.—The curve ך ך ך ך

From the 1st י, and 2nd ן, are formed :—

י y, ן w, ן g, ן z, ן n, ן *n final*.

From the 1st י, and 4th ך ך ך, are formed :—

ך e, ך e, ך ts, ך *ts final*.

From the 3rd ך and 2nd ן are formed :—

ך d, ך h, ך b, ך h, ך h, ך *h final*,
 ך r, ך f *final*, ך m *final*, and ת.

From the 5th ך ך, 1st י, 2nd ן, & 3rd ך ך, are formed :—

ך m, ך t, ך f, ך l, ך k, ך s, and ך sh.

Practice.

Write the following characters:—

n m l h y t h z w h d g b ĕ
א ב ג ד ה ו ז ח ט י כ ל מ נ

th t s sh r k ts p è s
ס ע פ פ צ ק ר ש ש ת ת

Write the English letters corresponding to the following Hebrew characters:—

אל במ בם גג גן דס הפ הפ עו זצ זין חץ
טר יש כת תך

Write the corresponding Hebrew characters to the following English:—

w, k, y, th, t, z, sh, s, r, ph, p, n, m, l, h,
g, f, d, e, b, ĕ.

Write the English characters corresponding to the following Hebrew letters:—

פפף תת ככ רר הה ח פכךך לל
מם ם ש ש תשרק צפעס נמלך יטחו
והדג בא ד ם ן ף ץ ככ דרך גון

Handwritten: פפף

בראשית ברא אלהים את השמים ואת
הארץ : והארץ היתה תהו ובהו וחשך
על פני תהום ורוח אלהים מרחפת על
פני המים :

ויאמר אלהים יהי אור ויהי אור :
וירא אלהים את האור כי טוב ויבדל
אלהים בין האור ובין החשך :

ויקרא אלהים לאור יום ולחשך קרא לילה
ויהי ערב ויהי בקר יום אחד :

§ 3.—VOWELS.

1. The vowels are represented in Hebrew by small strokes and points variously arranged, and placed either above or below the consonants. They are ten in number; five long and five short. The following table contains their names (which the beginner

may disregard for the present), forms, position, and power.

LONG.

NAMES.	FORMS.	POSITION.	POWER.
KAMETS	◌̣	under the consonant } as אָ אֵ, עֵ אֵ	ā in father <i>ā in father</i>
TSERE	◌̥	under as אֵ אֵ, יֵ גֵ	â in ale
HIRIK	◌̇ or ◌̈	under as אִ אִ, יִ בִ	ī in machine
HOLEM	◌̆ or ◌̇	above as אֹ אֹ, יֹ נֹ	ō in no, so
SHUREK	◌̋	in the middle of the letter } as אֻ אֻ, וֻ רֻ	u in rule

SHORT.

NAMES.	FORMS.	POSITION.	POWER.
PATHAH	◌̄	under as אַ אַ, דַ דַ	a in what
SEGOL	◌̅	under as אֶ אֶ, דֶ דֶ	e in met, set
SHORT HIRIK	◌̆	under as אִ אִ, בִ בִ	i in pin
KAMETS PATAH	◌̣ or ◌̄	under as אֲ אֲ, בֹ בֹ	o in son
KIBUTS	◌̋	under as אֳ אֳ, בּ בּ	u in bull*

* The above scale is according to the pronunciation of the Portuguese and Spanish Jews; the German and Polish Jews pronounce (◌̣) like o in bone, (◌̅) like i in bind, and (◌̆) like or in vor; the other vowels they pronounce like their Spanish brethren.

Observations on the Vowel Points.

2. The ॐ which supports the point representing long ō is frequently omitted, and the dot (placed above the left of the consonant) retained: as, ॐ bō ॐ gō, ॐ dō.

3. The ॐ following long (ॐ) ī, is frequently omitted. To distinguish it in such cases from the short (.) i, rules will be given in the progress of the work. The same observation will apply to short (ॐ) o, the two dots being frequently omitted; and to ॐ, for which (ॐ) is sometimes substituted. See chap. ii. § 7, No. 2—4.

4. The use of the vowel points being only to indicate how the consonants are pronounced; it follows that they cannot form a syllable without the consonants. To represent, therefore, the sounds of a, e, i, etc., the corresponding vowel points must be added to the letter ॐ: thus, ॐ ā, ॐ e, ॐ ī, ॐ ū, etc.

5. The consonants must be sounded before the vowel points: as ॐ bā (not ab), ॐ gā (not ag). See the next page.

Practice.

Write the vowels corresponding to the following vowel points — ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ

Write the vowel points corresponding to the following vowels, ā, a, â, e, ū, ī, u, ī, o, ō, ū, ũ, ā, a, ī, ī, u, ō, o.

§ 4.—CONSONANTS AND VOWELS.

Scale of the Alphabet with the Vowel Points and their corresponding sounds, according to the pronunciation of the Spanish and Portuguese Jews.

ל	כ	פ	י	ט	ח	ז	ו	ה	ד	ג	ב	א
lā	hā	chā	yā	tā	hā	zā	wā	hā	dā	gā	bā	ā
ת	ש	שׁ	ר	ק	צ	פ	פ	ע	ס	נ	מ	
thā	sā	shā	rā	kā	tsā	fā	pā	ā	sā	nā	mā	

} *a in*
} *father.*

ל	כ	פ	י	ט	ח	ז	ו	ה	ד	ג	ב	א
la	ha	cha	ya	ta	ha	za	wa	ha	da	ga	ba	a
ת	ש	שׁ	ר	ק	צ	פ	פ	ע	ס	נ	מ	
tha	sa	sha	ra	ka	tsa	fa	pa	ā	sa	na	ma	

} *a in*
} *what.*

ל	כ	פ	י	ט	ח	ז	ו	ה	ד	ג	ב	א
lā	hā	chā	yā	tā	hā	zā	wā	hā	dā	gā	bā	ā
ת	ש	שׁ	ר	ק	צ	פ	פ	ע	ס	נ	מ	
thā	sā	shā	rā	kā	tsā	fā	pā	ā	sā	nā	mā	

} *a in*
} *ale.*

ל	כ	פ	י	ט	ח	ז	ו	ה	ד	ג	ב	א
le	he	che	ye	te	he	ze	we	he	de	ge	be	e
ת	ש	שׁ	ר	ק	צ	פ	פ	ע	ס	נ	מ	
the	se	she	re	ke	tse	fe	pe	ā	se	ne	me	

} *e in*
} *set.*

ל	כ	פ	י	ט	ח	ז	ו	ה	ד	ג	ב	א
lī	hī	chī	yī	tī	hī	zī	wī	hī	dī	gī	bī	ī
ת	ש	שׁ	ר	ק	צ	פ	פ	ע	ס	נ	מ	
thī	sī	shī	rī	kī	tsī	fī	pī	ī	sī	nī	mī	

} *i in*
} *field.*

ל	כ	פ	י	ט	ח	ז	ו	ה	ד	ג	ב	א
li	hi	chi	yi	ti	hi	zi	wi	hi	di	gi	bi	i
ת	ש	ש	ר	ק	צ	פ	פ	ע	ס	נ	מ	
thi	si	shi	ri	ki	tsi	fi	pi	i	si	ni	mi	

i in
pin.

ל	כו	פ	יו	טו	חו	זו	הו	דו	גו	בו	או	
lō	hō	chō	yō	tō	hō	zō	hō	dō	gō	bō	ō	
ת	שו	שו	רו	קו	צו	פו	פו	עו	סו	נו	מו	
thō	sō	shō	rō	kō	tsō	fō	pō	o	sō	nō	mō	

o in
no.

ל	כ	פ	י	ט	ח	ז	ו	ה	ד	ג	ב	א
lo	ho	cho	yo	to	ho	zo	wo	ho	do	go	bo	o
ת	ש	ש	ר	ק	צ	פ	פ	ע	ס	נ	מ	
tho	so	sho	ro	ko	tso	fo	po	o	so	no	mo	

o in
son.

לו	כו	פו	יו	טו	חו	זו	וּו	הו	דו	גו	בו	או
lū	hū	chū	yū	tū	hū	zū	wū	hū	dū	gū	bū	ū
תו	שו	שו	רו	קו	צו	פו	פו	עו	סו	נו	מו	
thū	sū	shū	rū	kū	tsū	fū	pū	ū	sū	nū	mū	

u in
rule.

ל	כ	פ	י	ט	ח	ז	ו	ה	ד	ג	ב	א
lu	hu	chu	yu	tu	hu	zu	wu	hu	du	gu	bu	u
ת	ש	ש	ר	ק	צ	פ	פ	ע	ס	נ	מ	
thu	su	shu	ru	ku	tsu	fu	pu	u	su	nu	mu	

u in
bull.

Scale of the Alphabet with the Vowels and their corresponding English sounds, according to the pronunciation of the German and Polish Jews.

קו	כו	יו	טו	חו	זו	וּו	הו	דו	גו	בו	או	
ko	cho	yo	to	ho	zo	vo	ho	do	go	vo	bo	o
ת	ש	ש	ר	ק	צ	פ	פ	ע	ס	נ	מ	ל
so	to	so	sho	ro	ko	tso	fo	po	o	so	no	mo

o in
bone.

ל	כ	כ	י	ט	ח	ו	ו	ה	ד	ג	ב	א	}	<i>i in hind.</i>
li	hi	ki	yi	ti	hi	zi	vi	hi	di	gi	vi	bi		
ת	ת	ש	ש	ר	ק	צ	פ	פ	ע	ס	ג	מ	}	
si	ti	si	shi	ri	ki	tsi	phi	pi	i	si	ni	mi		
כּו	יּו	טו	חו	זו	וו	הו	דו	גו	בו	בו	או	}	<i>our in vow.</i>	
kow	yow	tow	how	zow	vow	how	dow	gow	vow	bow	ow			
רו	קו	צו	פּו	פּו	עו	סו	נו	מו	לו	כו	}	<i>our in vow.</i>		
row	ko'w	tzow	phow	pow	ow	sow	now	mow	low	how				
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CHAPTER II.

§ 1.—SYLLABLES AND WORDS.

Introductory Observations.

Syllables are either simple or compounded, accented or unaccented.

1. Simple syllables are such as terminate in a vowel: as, בַּ ba, נָ nā, גִּלוּ* glu; or in a quiescent letter: as, לֹ lo, זֶh zeh, מַh mah. See the following section.

2. Compounded are such as terminate in a consonant: as, אֵl el, אַt at, בֶּled bled, רוֹl rule, פֶּl pull. See § 4, page 27.

3. Accented syllables are such as have any of the accents; a list of which the reader will find in chap. iii.

4. Every Hebrew word must have an accent, either on the last syllable, as בִּנְהָh bī-nā'h, *understanding*; or on the one before the last, as בִּנְהָh bī'nāh, *understand thou*.

Except when a word is joined to the following by a small stroke (◌־) denominated (*Mak-keph*), as כִּי־לִי kī-lī', in which case the last word receives the accent.

* This denomination of the grammarians is retained for the sake of distinction, although, strictly speaking, *glu* is as much a compound syllable as אֵl *al*.

5. A small perpendicular stroke (ı) denominated *methey* (a *bridle*), is frequently added to a vowel to give it its full sound, and to prevent its being slurred over in the rapidity of utterance: as, לִידִּי li-dī-dī'.

This mark may be considered as a secondary accent, and is mostly used to distinguish simple from compound syllables; and hence, when a letter following it happens to have *sh'va*, the *sh'va* is *initial*. See § 5, chap. ii.

We shall indicate the Hebrew accent, whenever it is on the penultima, by the following mark (˘), and omit it entirely when it is on the last syllable. In all words, therefore, where the accent is omitted, it must be considered as being on the last syllable.

§ 2.—On the Letters א ה ו י.

These letters frequently lose their consonantal sounds, and are then said to be *quiescent* or *mute*.

1. א and ה are always *mute* unless they have a vowel point: as, בָּא bā, בּוֹ bō, בִּי bī, הוּא hū, הִיא hī, לֶא lé, לֹא lō, רָא rā, הָא hā, זֶה zé, שֶׁה sé, מָה pō, מַה ma, לָה lā, נָה né, נָה nā.

2. ה occurs sometimes with a dot in it (הֿ), when it is pronounced like *h* in *ah*! as, בָּהֿ bāh, לָהֿ lāh.

This dot is by grammarians called *Mappik*.

3. ו is *mute* when it represents the vowel *holem* or *shurek*: as, אֹו ō, בּוֹ bō; אֹו ū, בּוֹ bū.

ו at the beginning of words is pronounced like אֹו ū: as, וּמִי u-mī, not *vu-mī*; וּפָרָה u-fā-rā, not *vu-fā-rā*.

4. י is *mute* after (·), (˘), (˙): as, בִּי bī, נִי nī, נָי nā, נֵי ne; also after (ˆ) when followed by ו: as, אֱלֹוֹי alāv,

פָּנָי pā-nāv. In all other cases it is pronounced, and its sound is similar to *y* in *yes* when it begins a syllable: as, יוֹמוֹ *yō-mō*; and to *y* in *boy* when it terminates it: as, גֹּי *gōy*, אֵלַי *â-lay*.

Additional Examples.

bō . . בָּא . . קָרָא . . סוּסִי . . אָבִי . .
 kō-vā' קָוִי . . bā-thī' בָּאתִי . . pé-le פֶּלֶא . . bī-nā' בִּינָה . .
 kō-nā' קָנָה . . kārū' קָרוּא . . pō . . פֹּה . . lō-vē . . לֹוֶה . .
 yā-mā'-nū יָמִינוּ . . hō-ré-cha הוֹרֵךְ . . â-lē'-hā . . אֵלֶיהָ . .
 a-hé-hā . . אַחֶיהָ . . rā-shâ-nū רָאשֵׁינוּ . . tū-bō' טוֹבוֹ . .
 ko-dā-sha'nu . . קִדְשֵׁנוּ . . ōrō-thā'nū . . אֲרוֹתֵינוּ . .

Practice.

בּוֹא בָּא מָה מָה פֶּה פֶּה פֶּה פֶּה הֵא הֵא הֵא הֵא לוֹ לוֹ לֹא
 לוֹ זֶה שָׂא שָׂא פֶלֶא פֶלֶא מָלֵא מָלֵא פֶנָּה פֶנָּה פֶנָּה פֶנָּה
 פָּנִי פָּנִי יוֹמִי יוֹמִי יָמִי יָמִי יוֹמִי רָאשִׁי רָאשִׁי רָאשִׁי רָאשִׁי
 אֵלִי אֵלִי אֵלִי אֵלִי גִלָּה גִלָּה גִלָּה גִלָּה קָנָה קָנָה קָנָה קָנָה
 קִנְיָן קִנְיָן הוּא הוּא גֹי גֹי אֵלֵי אֵלֵי קָרוּא קָרוּא שָׂלוֹם וּבְנֵי
 וּמִצְחֵי וּמִצְחֵי

§ 3.—SYLLABLES BEGINNING WITH TWO CONSONANTS.

drā . . דָּר . . glā . . גָּל . . blā . . בָּל } *a in far.*
 mrā . . מָר . . frā . . פָּר . . trā . . תָּר }

דְּרִי דְרוּ דְלוּ דְמִי דִמְּ דִשׁ וְלִי וְלִי וְרוּ
וְרִי זְרִי זֶר זֶר טְרִי יְמִי יָמוּ כָלוּ כָר לָרוּ
לָר מְרִי מֶר נוּ נָבו כָרוּ סְלִי פְרִי פָרוּ צָל צְרִי
קָרוּ שָׁל שֶׁמ שֶׁר רְדִי רְדוּ תָלוּ תָמִי תָפִי קָרָא
קָרָא קָחָה קָחוּ בָלָא מִצָּא מִצָּא רָאָה רָאִי רָאוּ נָסָה
נָשִׂיא נָשִׂי אִי קָדוּ אִי קָדוּ אִי שָׁרוּ פִי גָבוּ רָה גָבִי רָה בָרָה
שָׁפִי תִי מָלִי בִי בְרוּכָה גְלִילִי דְרוּשִׁי שְׁגָנָה רְפוּאָה
צְדָקָה תְנוּפָה תְרוּמָה

Substitutes for Sh'ra Initial or Semi Vowels —

$$\left(\begin{smallmatrix} - \\ \vdots \end{smallmatrix} \right), \quad \left(\begin{smallmatrix} \vdots \\ \vdots \end{smallmatrix} \right), \quad \left(\begin{smallmatrix} \tau \\ \vdots \end{smallmatrix} \right)^*.$$

2. When the first of the two consonants is one of the gutturals **ʕ**, **ḥ**, **ḥ̣**, **ḥ̣̣**, which do not easily combine with the following letter, (-), (:), or (ʔ) is added to the (:) that they may be uttered more distinctly. These marks may be considered as *semi-vowels*. They never form a syllable, but must be pronounced with the following syllable, in the same manner as letters having *sh'va initial*.

* They are denominated (◌͡ː) *ḥataph pataḥ*; (◌͡˘) *ḥataph segol*; (◌͡˙) *ḥataph kamets*.

† In a few instances the semi-vowels occur also under non-gut-
turals : as, **נח** Gen. ii. 12, &c.

Examples.

~~hālō~~ הָלֹא ~~onī~~ .. אֲנִי ~~hārī~~ .. אֶרֶץ ~~hārī~~ .. אֶרֶץ
~~hōh~~ .. הִיא ~~eli~~ .. אֵלֵי ~~hōrī~~ .. הָרִי ~~hālā~~ .. עָלַי
 ʿēmū-nā . אֶמְנוּנָה ~~hārī~~ .. עֲוֹנִי ~~hōlī~~ .. הִלִּי

3. When the semi-vowels occur in the middle of a word, as אֲנִי ~~ya-ānī~~, then the preceding vowel receives *metheg*. See page 22.

Examples.

ba-hālō-mī בְּחַלְמִי ō-hābī אֹהֲבִי
 zā-ākū זַעֲקוּ be-ʿēmū-nāh .. בְּאֶמְנוּנָה
 thō-āmā תֹּאמִי tzā-ākū זַעֲקוּ
 bā-hōrī בְּחָרִי ā-hōlī אֲהִלִּי

Practice.

אָבִי אָבִי אָבִילִי אֲדוֹנִי אֲדוֹנִי אֱלֹהֵי אֱלֹהֵי אֶחָד
 אֶחָד אֶחָד אֶחָד אֶחָדִי אֶחָדִי הַלְלוּמִי הַלְלוּמִי הַגִּדִּי
 חֲמִשָּׁה עָבְדִי עֲוֹנִי עֲרִירִי הָאֲזִינִי נֶאֱלָהוּ תְּהִלָּה
 אֶחָדִי בְּעֶבְרִי הָעֵלָה בְּעֵדִי הַפְּרִי תִּשְׁאָהֲבוּ יִבְרָרוּ

Words applicable to the preceding rules :—

my father .. אָבִי	alas אֵוִי	an island.. אִי
my God אֱלִי	me ... אֹתִי	where אֵי
my brother אָחִי	I אֲנִי	or או

a teacher מורה	God יְהוָה	my sister . . אחתי
raw נָא	a dove יוֹנָה	my house . . ביתי
a prophet נביא	beauty יופי	my son בְּנִי
comfort נְחָמָה	a curtain יריעה	come בֹּא
an ornament עֲדִי	thus כֵּן	he came בָּא
humility עֲנוּה	if, for כִּי	she came בָּאָה
a corner פֶּאֶה	thus, so כֵּכָה	a kid גִּדִּי
the mouth פֶּה	a prison כְּלֹא	a nation גּוֹי
here פֹּה	a vessel כֵּלִי	a valley גֵּיא
wonder פֶּלֶא	no, not לֹא	a bee דְּבוּרָה
a gazelle צִבִּי	to him לוֹ	knowledge דַּעַת
thirsty צָמָא	to me לִי	he הוּא
hard קָשָׁה	to her לָהּ	she הִיא
evil רָעָה	a lion לִבְיָא	he was הָיָה
a year שָׁנָה	the moon לְבָנָה	this זֶה, זוּ
a field שָׂדֶה	a brick לְבִנָּה	the breast חֶזֶה
a box, ark תֵּבָה	what מָה	a seer חֹזֶה
the Law,) תּוֹרָה	who מִי	a stork חֲסִידָה
instruction {	a hundred מֵאָה	a lamb טֶלֶה
	fear מוֹרָא	a basket טֶנָּא

§ 4. —COMPOUND SYLLABLES.

1. Syllables terminating in a single consonant at the end of words.

dan . . דָּן	bad . . בַּד	at . . אֵת	ab . . אֵב) <i>a in</i> <i>what.</i>
ak . . אַק	ach . . אַךְ	lats . . לָץ	tam . . טָם	

pen .. פֶּן	ped .. פֶּד	bed .. בֶּד	eb .. אֵב	} <i>e in met.</i>
red .. רֶד	leg .. לֶג	lech .. לֶח	hem .. הֶם	
pin .. פִּן	did .. דִּד	bid .. בִּד	b.... אֵב	} <i>i in pin.</i>
sin .. שִׁן	fin .. פִּן	dim .. דִּם	him .. הִם	
good .. גֹּד	full .. פֹּל	bul .. בֹּל	ub .. אֵב	} <i>u in bull.</i>
lum .. לֹם	pull .. פֹּל	wool .. וֹל	wood .. וֹד	
kom .. קֹם	mol .. מֹל	son .. שֹׁן	ob .. אֵב	} <i>o in son.</i>
mon .. מֹן	som .. שֹׁם	shon .. שֹׁן	col .. כֹּל	
shōre שׁוֹר	gōre .. גֹּר	bōde .. בֹּד	ōb .. אֵב	} <i>o in no.</i>
cōre .. כֹּר	bōre .. בֹּר	sōle .. סֹל	sōre .. שׁוֹר	
moon מוֹן	cool .. פוֹל	rūle .. רוֹל	ūb .. אוֹב	} <i>u in rule.</i>
room רוֹם	doom דוֹם	loom לוֹם	noon .. נוֹן	
mār .. מֹר	bār .. בֹּר	wār .. וֹר	āb .. אֵב	} <i>a in far.</i>
nār .. נֹר	fār .. פֹּר	cār .. כֹּר	pār .. פֹּר	
pāle .. פֹּל	dāle .. דֹּל	āle .. אֹל	āb .. אֵב	} <i>a in ale.</i>
dāre .. דֹּר	shāre שׁוֹר	shāme שֹׁם	mār .. מֹר	
pīl .. פִּיל	dīl .. דִּיל	īg .. אִיג	īb .. אִיב	} <i>i in ma-chine.</i>
sīr .. סִיר	shīr .. שִׁיר	kīr .. קִיר	fīl .. פִּיל	

Practice.

אֵב אֵב אֵב אֵב אֵב אֵב אֵב אֵב אֵב אֵב אֵב אֵב אֵב אֵב אֵב אֵב
אֵב אֵב אֵב אֵב אֵב אֵב אֵב אֵב אֵב אֵב אֵב אֵב אֵב אֵב אֵב אֵב

בּוּ בַח בָּח גַּב גִּט גֶּךְ גּוּל גּוֹל גֶּמְ גַּם דָּג דִּין
 דֵּן דַּע דָּע הֵם הֵצ הִין הִיק הָר הֶרֶף הִיף הִיף
 וּו וֵשׁ וִשׁ זִיק זָר זִית זֹת זִית חוֹק חָק חֵר
 טֵשׁ טִשׁ יֵם יַם כָּג כֶּן כֵּן לָב לֹב לֹף לִיץ מִיץ מִיץ
 מִין גִּין נָק סִיר סָר עִיר עוֹר פֶּשׁ פֵּשׁ צִיר צֵת קָמ
 קָם רָב רֶב שֹׁן שִׁין שָׁף שָׁף צִין קִין רִין שֵׁת שֵׁת
 תָם תֵּן תֶּן תוֹף תִּין תֵּר תֵּת מֵת מֵת פֶּן סוֹף

2. Syllables and words beginning with two consonants and terminating in one.

hazir .. חֲזִיר	hālōm הָלוֹם	ḥmeth .. אֲמֵת
b'dil .. בְּדִיל	b'ār בָּאֵר	hālōm .. הָלוֹם
y'min .. יְמִין	z'āb זָאֵב	d'rōr .. דְּרוֹר
m'ōd .. מָאֹד	g'dūd גְּדוּד	l'ōm .. לָאוֹם
ārāfel .. עֲרָפֶל	d'bārim .. דְּבָרִים	n'bi-īm נְבִיאִים

Observe.—That in all these cases (except in the words אֲמֵת, אֲחֵת, or when the last letter is ך as, אֶחך ך̣, לֶחך ך̣, מֶלֶחך ך̣) the terminating consonant receives no additional mark.

3. But when a word or syllable terminates in two consonants, then both the terminating consonants receive *sheva* (:)

ka'mt קֶמֶת	ā-cha'tt אֶחָת	ā-mar't אֶמֶרֶת
kō'sht קֶשֶׁת	nā'rd נֶרֶד	nā'ft נֶפֶט
hof-ka'dt .. הֶפְקֶדֶת	yā-shan't .. יֶשְׁנֶת	nir-da'mt .. נֶרְדָּמֶת

4. When the second of the terminating consonants is א, the (:) is omitted: as, **הַטָּא** hât; when the first is א, the sh'va is omitted in both: as, **צַטָּא** tsât, **רֹאשׁ** rō'sh.

5. When the terminating consonant happens to be in the middle of the word, which generally takes place after short accented or unaccented vowels, or after long vowels having an accent, then the terminating consonant receives *sh'va* (:)*, as—

ōz-nō	אֲזִנּוּ	car-mel	כַּרְמֶל	sh-pā'd	כֶּרֶפֶד
uf-kō'd	תִּפְקֹד	ar-gā-mā'n	אֲרָגְמָן	ar-mō'n	אֲרָמוֹן
shāmar-tā ..	שָׁמַרְתָּ	gar-zen	גִּרְזָן	mish-pā't ..	מִשְׁפָּט
bū-sh-tā	בִּשְׁתָּ*	kā-tō'n-tā ..	קַטְנֹתִי	nā-eh-ō't-tā ..	יִבְלֹתִי

Observe.—That no long vowel can form a compound syllable unless it have a principal accent. Except at the end of such words as are joined to the following by (-) *makkeph*, when the long vowel receives the secondary accent (י) *metheg*: as, **גֶּרְשָׁם** Gâr-Shā'm, **שָׁתִּילִי** Shāth-Lī'.

Practice.

אֲבִיר בְּרוּךְ דְּבִיר גְּדִיל הָלֵא וְאִין חָלוּם זְמִיר טָלָה
יִמִּין כְּבוֹד מְאֹד לְבוּשׁ מֶלֶךְ נְאוּם סִתִּי עֶקֶב עֶרוֹף
צָבָא פְתִיל רֵצוֹן קָרֵב תְּמוּל שְׁאוּל הֶלֶךְ מֶלֶךְ גְּדִלָּת

* *Sh'va* in these instances is called *final*, because it terminates the word or syllable.

1) *Sh'va* after a short vowel is generally quiescent, & after a long vowel it is generally moving.

אֵלֶּה גְּלִילָה לַמִּדְתָּ נִפְלִית לְבִשְׁתָּ רִדְפָה שְׁאֵלָה שְׁמֵרָה
 אֲבִירָה אֲגִירוֹה בְּקִבּוּק גִּזְרָה בְּרִכּוּב מְלֶאךָ פְּרִדָּם מְשֻׁגָּב
 הִרְבָּה תִּרְבּוֹת

*Vocabulary consisting of Words applicable to
 the preceding Rules.*

I.

grace חֵן	a pit בּוֹר	God אֵל
heat חוֹם	a garden . . גֶּן	a father . . אָב
warm חֵם	joy גִּיל	a mother . . אִם
good טוֹב	an uncle . . דּוֹד	a brother . . אח
a row טוֹר	a fish דָּג	light . . אור
dew טַל	blood דָּם	fire אֵשׁ
hand יָד	wealth . . הוֹן	a man . . אִישׁ
day יוֹם	a mountain . . הָר	a nation . . אֻם
the sea יָם	a hook וּ	not אֵל
a cup כּוֹס	a spark . . זִיק	but אֲךָ
a bag כֶּסֶם	sand חוֹל	to אֶל
a rock כֶּהָ	a festival . . חַג	if אם
the heart . . לֵב	a thread . . חוּט	daughter . . בַּת
moist לֶח	palate חֵךְ	a son בֶּן

contention רִיב	skin עוֹר	bitter מָר
soft, tender רַךְ	with עִם	myrrh מִרְרָה
evil, bad רָע	a bird עוֹף	from מִן
exalted רָם	a city עִיר	a sort, kind מִין
empty רֶק	the mouth פֶּה	a lamp נֵר
but, only רַק	pure gold פָּז	a hawk גִּיז
a lamb שֶׁה	a bullock פָּר	a heap, wall גֵּר
a sack שַׁק	a flower צִיץ	a banner גָּם
a name שֵׁם	shadow צֶל	a secret סוֹד
a song שִׁיר	the voice קוֹל	a horse סוּם
an ox שׁוֹר	light, easy קָל	a moth סָם
six שֵׁשׁ	a nest קֶן	a basket סֵל
there שָׁם	a thorn קוֹץ	a people עָם
a tooth שֵׁן	cold קוֹר	a cloud עָב
a drum תֶּף	straw קֶשֶׁת	a yoke עוֹל
a hill, heap תֵּל	much רַב	upon, over עַל

II.

yesterday תָּמּוּל	a lion אַרִי	truth אֱמֶת
a lord גְּבִיר	a well בְּאֵר	a nut אֶגְמוֹ
a dream חֲלוֹם	a wolf זֶאֵב	honey דְּבַשׁ
a spider עֲבָבִיט	a garment לְבוּשׁ	a friend יָרִיד
a fool אֲוִיל	alone לְבַד	very מְאֹד

III.

truth . . . קֶשֶׁט	spikenard נֶרְד	naphtha . . נֶפֶט
a bottle . . . נֹאד	the head רֹאשׁ	sin . . . חַטָּא

IV.

a hatchet גֶּרֶזֶן	a table . . . שֻׁלְחָן	a girdle אֲבִגְמָת
a nob . . פֶּכֶתוֹר	a flask . . . בִּקְבוֹק	fist . . . אֶגְרוֹף
a song . . מִזְמוֹר	a queen . . מַלְכָּה	purple . . אֲרָגְמָן
a writing מִכְתָּב	judgment מִשְׁפָּט	iron . . . בַּרְזֶל
a treasurer גִּזְבָּר	a mouse . . עֶכְבֵּר	a border כֶּרֶבֶב
a sceptre שֵׁרָבִיט	the ground קֶרֶקַע	a furnace כִּבְשָׁן

§ 5.—OF SH'VA IN THE MIDDLE OF A WORD.

In the preceding section we have shown, that *sh'va* preceded by a short accented or unaccented vowel, or by a long accented vowel is *final*, that is to say, the letter having it terminates the syllables. But when *sh'va* is preceded by a letter having *sh'va*, as כֶּסֶף *cas-pehā*; or by a long vowel not having a principal accent, as יֹלְדָה *yō-l'-dāh*; or when the *sh'va* is under the first of a double letter, and the preceding vowel has *metheg**: as, הַלְלוּ *ha-l'-lū*; in all such cases

* When the *metheg* is omitted, some grammarians consider the *sh'va* as final, as תִּקְוִי.

the sh'va is *initial*, or in other words, the letter having it begins the syllable.

Examples.

the wife
~~ya-l'm'dā'~~ ילְמְדוּ *I, the wife*
~~da-r'chā'~~ דָּרְכָךְ *the wife*
~~ish'chā'~~ אִשְׁתְּךָ
~~ti-f'k'dā'~~ תִּפְקְדוּ *the council*
~~kod-sh'chā'~~ קֹדֶשְׁךָ *the portion*
~~hel-k'chā'~~ חֶלֶקְךָ

the wife
~~shō-f'tim~~ שְׂפֹטִים *the wife*
~~shō-m'rā'~~ שְׂמֵרִי *she said*
~~ā-m'rā'h~~ *אָמְרָה
~~yī-r'shū'~~ יִרְשׁוּ *the wife*
~~ya-r'dā'~~ יָרְדוּ *the wife*
~~hā-r'chā'h~~ הָרְכָה *she went*

the wife
~~nā-d'dā'~~ נָדְדוּ *the wife*
~~hā-lā'~~ הָלָלִי *shall me*
~~hā-nā'~~ הִנְנִי
~~ki-lā'h~~ קִלְלָה *the wife*
~~ta-lā'~~ טָלָלִי *the wife*
~~na-nā'~~ נִנְנִי

Observe.—When the letter which ought to have *sh'va initial* is either ה, ה, א, or ע, it receives one of the semi-vowels (א, ו, י) instead of sh'va: as, zar-ācha' זָרְעֶךָ, ō-hābī אֹהֲבִי, mā-ānū מַאֲנֵנוּ, yō-hāzā-mō יֹאחֲזֵאמוֹ. See page 25.

* The vowel preceding sh'va initial generally receives (א) *metheg*, to show that it forms a simple syllable.

metheg (ח) (a vowel or curb) is a peculiar little mark beneath the letter which as will be perceived under א in this word. Sh'va after metheg is generally

Words exemplifying the preceding Rules.

priests	כֹּהֲנִים	thy silver	כֶּסֶף
they said	אָמְרוּ	thy king	מֶלֶךְ
praise ye	הִלְלוּ	judges	שׁוֹפְטִים
a waste	שְׂמָמָה	thy bread	לֶחֶם
they shall fear	יִרְאוּ	thy seed	זֶרַע
a trumpet	חֲצֹצֶרֶה	overseers	שׁוֹטְרִים
rulers	מוֹשְׁלִים	shout ye	רִנְנוּ
a broom	מִטְאֵטָא	she went	הִלְכָה
your way	דְּרֹכְכֶם	merchants	סֹחְרִים

§ 6.—DAGESH.

(See p. 6.)

1. Examples of words in which the dot (*dagesh*) in the letters כַּתּפּ is (*kal*) simple, namely:—

1st. When they begin a word—

grass . .	דָּשָׁן	rain	גֶּשֶׁם	morning	בֹּקֶר
straw . .	תָּבֵן	a mule . .	פָּרָד	a dog . .	כָּלֵב

Observe.—The *dagesh* is omitted when such words are preceded by others terminating in one of the *quiescent letters* ו, ה, א (see p. 21), as תִּרְאוּ בְּנֵי הָיִתָּה תַּהֲוֶה, לִי כֹל, לֹא בֶן. This rule is, however, subject to many exceptions, which will be noticed in the progress of the work.

2nd. When they begin a syllable in the middle of a word, and are preceded by a *compound syllable* (see p. 21.), as—

rebellion . . מַרְדּוּת a berry . . גִּרְגֵּר a number מִסְפָּר
a coal-pan מִהָתָה a reproach חִרְפָּה a queen מַלְכָּה

Observe.—When the letters כַּפֿת בִּנְר are preceded by a *simple syllable*: as, אֲכָל mourning, אֲכָל food, אֲבֵן a stone; or by *initial sh'va*, as לְבוּשׁ a garment, יָרִי a kid (except the words נְשִׂימִי, נְשִׂימִי); or by a *semi-vowel*; as, מִאֲכָל food, אֶהְבֶּה love, the *dagesh* is omitted.

These letters (כַּפֿת בִּנְר) may, therefore, be considered as an index by which the nature of a preceding *sh'va* may be determined. If they have *dagesh*, which, according to the above rules indicates that they begin the syllable, then the preceding *sh'va* must of course be *final*: מִסְפָּר, מַלְכָּה, must therefore be read *mis-pā'r*, *mal-cā*, and not, *mi-s'pār*, *ma-l'cā*: but if they have no *dagesh*, then the preceding *sh'va* is *initial*: יָרִי, רָדְפוּ must be read *yā-r'dū*, *rā-d'fū*, and not, *yār-dū*, *rāḏ-fū*. By the same rule, words like the following: מַלְכִי, בִּנְרִי, לִגְבִּיל, בִּנְרִי, ought to be read *ma-l'chā*, *bi-g'dā*, *lī-g'vūl*, and not *mal-chā*, *big-dā*, *lig-vūl*, etc., as some grammarians maintain.

2. *Dagesh hazak* (*strong dagesh*, see page 6) doubles the letter in which it occurs: as, אֶפֶר, אֶפֶר, אֶפֶר, אֶפֶר, *ic-cār*, *sul-lām*.

It is always preceded by a vowel*, and may occur in any letter except ר, ע, ח, ה, א.

* In some instances *dagesh hazak* occurs at the beginning of words, but then it must be pronounced with the last syllable of the preceding word: as, מִשְׁחָה לְאֶמֶר *mōshel-lāmōr*.

*Examples of words in which the dot (Dagesh) is
(Hazarak) strong.*

an oak אֵלֶּה	a burden מִשָּׁא
a gift מִתְּנָה	a hut סִכָּה
a judge דִּין	a husbandman אֶבֶר
sabbath שַׁבָּת	a goblet, bowl אֵגֶן
a blind man עִוֵּר	a bunch אֶגְדָּה
deluge מַבּוּל	a staff מַקֵּל
teeth שִׁנָּיִם	a word מִלָּה
a window חִלּוֹן	a ring תַּבְעֵת
a prayer תְּפִלָּה	a law חֻקָּה
praise תְּהִלָּה	a bride כַּלָּה
a roll, volume מְגִלָּה	a ladder סֻלָּם
dread מַחְתָּה	a sickle מִגֵּל

When י receives dagesh, it appears similar to the vowel י ū ; yet it may easily be distinguished from it, as the consonant preceding the vowel ū is always without a vowel point : thus, אֹר, ūr, שׁוּר, shūr, גּוּר, gūr ; but when the dot represents *dagesh*, the preceding consonant has always a vowel : as, אִיָּה, iv-vā', שִׁיָּה, shiv-vā', עִיר, iv-vā'r, קִיָּם, kav-vā'm.

Observe.—Consonants having *dagesh hazak* and *sh'va* are pronounced in a similar manner as two consonants, each having sh'va in the middle of a word. (See § 5, p. 33.) דְּבָרִי is pronounced like דַּבְּרִי dab-b'rī ; פִּקְדוֹנִי like פַּקְדוֹנִי pak-k'dū ; מִנִּיטָא like מִנִּיטָא min-n'sō.

§ 7.—MISCELLANEOUS REMARKS.

1. As one of the greatest difficulties with which the learner has to contend, is to determine when *sh'va* is *initial* and when *final*, we shall collect here the several rules as given in the preceding sections.

SH'VA IS INITIAL—

1st. At the beginning of words: as, בְּלִי, בְּנוֹ. (See chap. II. § 3.)

2nd. When preceded by another *sh'va*: as, כַּסְפֶּךָ cas-p'chā, יִשְׁמְרוּ yish-m'rū'. (See § 5 I.)

3rd. When preceded by a long unaccented vowel: as, אֶמְרוּ ā-m'rū. (See § 5. II.)

4th. When on the first of a double letter: as, הִנְנִי hi-n'nī. (See § 5 III.)

5th. When followed by either of the letters ב, ג, ד, without dagesh. (See § 6. page 36.)

6th. When under a letter having dagesh: as, דַּבְּרִי dab-brī. (See § 6, 37.)

7th. When preceded by *metheg*: as, יִשְׁנוּ yi-sh'nū*. (See pp. 22 and 33.)

* This might be taken as a general rule; for since *metheg* shows that the vowel to which it is annexed is a simple syllable, it follows that the succeeding letter commences the next syllable, and consequently if it have *sh'va* it must be *initial*. Unfortunately, the punctuators have often omitted this useful mark (¹) where they ought to have inserted it, and inserted it where they ought to have

SH'VA is FINAL—

1st. At the end of words: as, אֵת at, קָמֵת kamit. (See § 4.)

2nd. When preceded by short vowels not having metheg, as אֶרְמוֹן ar-mōn*. (See § 4.)

3rd. When preceded by a long vowel having a principal accent: as, שׁוֹבֵנָה shō'v-nā*. (See § 4.)

On the Vowels (τ) and (·).

2. As (τ) represent *ā long* as well as *o short*, and as (·) is often long although unaccompanied by ', the following rules will be found useful to distinguish them.

(τ) and (·) are *long* whenever they form simple syllables, accented or unaccented, or compound accented syllables.

(τ) and (·) are *short* whenever they form compound syllables without having an accent.

Thus, in אֶרְמוֹן—

אֶ is a simple syllable because it has a secondary accent, *metheg*.

omitted it; and grammarians, relying too much on the correctness of manuscripts or the printed text, have given rules respecting this secondary accent, which have no other foundation than the mistakes of transcribers and printers.

* To these two rules there are several exceptions, which will be noticed in the progress of the work.

ש is so likewise, as it is not followed by either dagesh or sh'va *final**.

ד is a compound syllable, yet (ר) is long, because it has a principal accent. The word is therefore pronounced hā-ā-dā'm.

The first (.) in וְהִקְמַתִּי (Gen. vi. 18.) and in יִשְׁמְךָ (Gen. xlviii. 20.) are long, because they have *metheg*. So is likewise the second (.) in תִּנִּינִם (Gen. i. 21), because it forms a compound accented syllable. See the following examples.

שָׁמְרָה . .	shā-m'rā' . .	<i>she guarded</i>
קָם . .	kā'm . .	<i>he rose</i>
גָּר-שָׁם . .	gār-shā'm . .	<i>he dwelt there</i>
חַכְמָה . .	hā-ch'mā . .	<i>she was wise</i>
רִב . .	rīv, or rīb . .	<i>strife, contention</i>
זָכְרָה . .	zā-ch'ra' . .	<i>she remembered</i>
יִשְׁנוּ . .	yī-sh'nū' . .	<i>they shall sleep</i>
רָנָן . .	rā-na'n . .	<i>he shouted, rejoiced</i>

* Short (ר) forms sometimes simple syllables, as in קֹדְשִׁים ko-dā-shīm, הֹדְשִׁים ho-dā-shīm, when the short (ר) has generally two dots added: thus, קֹדְשִׁים. These are, however, often omitted, and it then requires a knowledge of Etymology to distinguish it from long (ר). See Etymology and Syntax, page 70, under the form פֶּעַל.

יִרְאוּ . . . yī-r'ū' . . . they shall fear
 * דָּרְבָּן . . . dā-r'vā'n . . . a goad.

But the first (ר) and (ב) in the following words are *short*, because they form compound syllables without having the accent, being followed either by *sh'va final*, *dagesh*, or a terminating consonant.

Examples.

שְׁמֶרָה . . . shom-rā' . . . keep thou
 כָּל־בָּשָׂר . . . col-bā-sā'r . . . all flesh
 חֲכָמָה . . . hoch-mā' . . . wisdom
 רִבּוֹא . . . rib-bō' . . . a myriad
 וַיָּקָם† . . . vay-yā'-kom . . . and he rose

* Gesenius, in his "*Lehrgebäude*," page 43, asserts (without sufficient authority) that the first (ר) in this word ought to be pronounced short—dör·ban; but I have followed *Kimchi* and other eminent grammarians, who consider it as long. *Kimchi*, in treating of this and several other words, such as יִשְׁפָּרָה (Exod. xxviii. 20), דְּרַבְנָת (Eccles. xii. 13), דְּלָלוֹ (Num. xxiv. 7), adds: — קבלנו קריאתם "We have received it as certain, that these words are read with *long kametz*, nor have we seen or heard any dispute on the subject." *Michlol Katon*, page 148.

† In וַיָּקָם the first (ר) is *long*, because it has the accent, but the second is *short*, as it forms a compound syllable without an accent.

By comparing the words in the tables, the learner will see how very important it is to attend to a correct pronunciation.

זָכַרְהָ	.	.	zoch-rā'	.	.	remember thou
יִשְׁנוּ	.	.	yish-nū'	.	.	they shall repeat
רָנִי	.	.	rou-nī'	.	.	shout thou
יִרְאוּ	.	.	yir-ū'	.	.	they shall see
קָרְבָּן	.	.	kor-bā'n	.	.	an offering.

3. Two dots are often added, by way of distinction, to short (ִ): as, חֲלִי ḥoli, *sickness*; צִרִי tso-ri, *balsam*; שִׁבְּלִים shib-bo-lim, *ears of corn*; חֲדָשִׁים ḥadashim, *months*, &c.; but then it is liable to be confounded with (ִ׃), one of the substitutes of sh'va (§ 3. II). A little practice, however, and particularly an acquaintance with the structure of the language, will soon remove these apparent difficulties.

4. (ִ׃) is often substituted for וּ, and is then pronounced long; but in such cases it generally has either the accent or metheg: as, יִשְׁבוּ גְּבֻלָּה yā-shu'-vū, *גְּבֻלָּה* g'vū'-l, *יְכַסִּימוּ* y'chas-yū'mū, *גְּבֻלָּה* g'vū'-l'chā', *לִלְאוֹת* lū-lā-ō'th.

On the Vowel וּ ṭh, when it is preceded by שׁ s, or succeeded by שׁ sh.

5. It has already been stated that וּ is frequently omitted, and the *point* placed above the left of the letter to which it belongs, retained: as, לֹא lō, instead לֹא; בֹּקֶר bō'ker, instead בֹּקֶר. It has also been remarked, that a point over the left of שׁ indicates it to be s, one over the right, שׁ sh. Now to avoid the concurrence of two points, which would happen when

י̇ is preceded by ש s, as in שׁוֹנֵא sō-nâ, or when י̇ is succeeded by ש sh, as in מִשָּׁה, the י̇ is altogether omitted, and the words are written שִׁנָּה, מִשָּׁה. The point performs, therefore, in all such cases, two offices. Thus, in the first example שִׁנָּה, it indicates the nature of the letter, namely, that it represents s, and not sh, and it supplies at the same time the vowel י̇; the letter ש is, therefore, pronounced so. In the second example, מִשָּׁה, the point supplies the vowel י̇ belonging to מ, and indicates at the same time that ש is sh, and got s.

In the following examples, however, where ש is preceded by a letter having either a vowel or sh'va, the point indicates only that ש is sh; as, מִשָּׁל mā-shā'l, הַמִּשָּׁל ham-shâl. Likewise in the following words: שְׁחַל sé-chel, מִשְׁחִל mas-chi'l, where ש has either a vowel or sh'va, the dot indicates only that ש represents s.

When ש sh is succeeded by (־ō), as in שׁוֹפָר shōfār, מִשְׁחֵל mich-shō'l; or ש s is preceded by (־ō), as בִּשְׁם bō'sem, ש receives in either case two points, yet they may easily be distinguished. For in the first two examples where ש begins the word or syllable, the first point can only indicate the nature of the letter, and the second its pronunciation; since ש has no other vowel. In the second example, בִּשְׁם, the first point must belong to ב, as it has no other vowel, and the second point can only mark the nature of the letter ש s, since that consonant has already a vowel.

From the preceding observations it follows:—

1st. That ש represents *sh*, and *ō* belonging to the preceding syllable, when the preceding consonant has neither vowel nor sh'va: as, מֹשֶׁל mōshâ'l, הַמֹּשֶׁל ham-mō-shâ'l. (See No. 1.)

2nd. That ש represents *sh* only, at the beginning of words, when it must have either (:) or a vowel: as, שְׁלוֹם sh'lō'm, שָׁלוֹם shā-lōm; and in the middle and end of words, when the preceding consonant has either a (:) or a vowel: as, מְשֹׁל m'shol, מֵשֶׁל mā-shâ'l. (See No. 2.)

3rd. That ש is pronounced *so*, when it has neither sh'va nor a vowel: as, שֹׁנֵא sōnâ', נָשָׂא nā-sō'. (See No. 3.)

4th. ש represents *s* only, when it has either sh'va: as, שָׁנָא s'nō, or a vowel: as, שָׁמְתָּ sa'm-tā. (See No 4.)

5th. ש represents *s* and the vowel *ō* of the preceding consonant, when it has either a vowel: as, בָּשָׂם bō'-sem, or sh'va: as, נֹשְׂאִים nō-s'īm; or when it terminates a word: as, תָּפַשׁ tā-fo's. (See No. 5.)

6th. That ש is pronounced *shō* when it begins a word: as, שָׁפַר shō-fā'r; or a syllable: as, מִשְׁלַח mich-shō'l, or preceded by (:), as, לְשֹׁנִי l'-shō-nī'. (See No. 6.)

3.	2.	1.
an enemy שֹׁנֵא	rule thou מְשֹׁל	a ruler .. מֹשֶׁל
to carry .. נָשָׂא	dominion הַמֹּשֶׁל	the ruler הַמֹּשֶׁל

3.	2.	1.
satiety . . שבע	a proverb . . מִשָּׁל	riches . . . עֵשֶׂר
to do, make עשה	he enquired דָּרַשׁ	to enquire דָּרַשׁ
to withhold חָשַׁךְ	the third שְׁלִישִׁי	thirty . . שְׁלֹשִׁים
to lay bare חָשַׁפ	he darkened חָשַׁךְ	darkness . . חָשַׁךְ

6.	5.	4.
a horn . . שָׁפָר	spice . . . בָּשָׂם	he hated . . שָׂנֵא
a bribe . . שֹׁחַד	to lay hold תָּפַשׁ	a prince . . נָשִׂיא
a judge . . שֹׁפֵט	a carrier . . נָשָׂא	a field . . . שָׂדֶה
a gatekeeper שַׁעַר	carriers . . נִשְׂאִים	a burden . . מִשָּׂא
languages לְשׁוֹנוֹת	a maker . . עֹשֶׂה	he withheld חָשַׁךְ
an overseer שֹׁמֵר	to urge . . . נָגַשׁ	flesh . . . בָּשָׂר

6. ה, ח, and ע terminating a word, are pronounced אה, אח, אע: as, מַגְבִּיָּה mag-bī'ah, not mag-bī-ha; רוּחַ rū'ah, not rū'-ha; רַקִּיעַ rākī'-ang, not rākī-gna; רוֹצֵחַ rō-tsā-ah, not rō-tsā-ha*.

Practice.

אֵלֹהִים גְּבוּהָ יִגְבִּיָּה הַתְּמַהְמָה לֹוֹחַ שִׁיחַ פָּרַח יָרַח
 פָּתַח אֶפְרַח שְׁחוּחַ גְּבִיעַ רַקִּיעַ קְרוּעַ מְזִרִיעַ מְרַצֵּעַ
 מְלָקוֹחַ צִפְרָדֵּעַ

* Some, however, pronounce these words mag-bi-ya, rūvah, raki-ya, rō-tsāh.

7. אֲדֹנָי or יְהוָה is pronounced . . . *ădōnāy**
 אֱלֹהִים is pronounced . . . *ēlō-hī'm**
 יְרוּשָׁלַם is pronounced . . . *y'rū-shā-lā'-yīm*

8. Words consisting of the same consonants, yet differing in sense, in consequence of their having different vowel points.

to learn	לָמַד	God	אֵל
he learned	לָמַד	to	אֵל
to teach	לָמַד	not	אֵל
he taught	לָמַד	a rain	אֵיל
a brick	לְבִנָּה	strength	אֵיל
the moon	לְבִנָּה	to be willing	אָבָה
a poplar tree	לְבִנָּה	he would	אָבָה
frankincense	לְבִנָּה	enmity	אִיבָה
to her son	לְבִנָּה	a woman	אִשָּׁה
a gate	שַׁעַר	her husband	אִשָּׁה
hair	שַׁעַר	the sun	חֶמֶה
a garment	שָׁלְמָה	a wall	חֶמֶה
perfect	שָׁלְמָה	anger	חֶמֶה
Solomon	שָׁלְמָה	milk	חֶלֶב
her peace	שְׁלוֹמָה	fat	חֶלֶב

* This pronunciation is very ancient, as may be proved from the Septuagint and other ancient books. Many learned Christians, however, pronounce these words Jchovah.

READING LESSONS.

Genesis, Chap. i.

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ :
וְהָאָרֶץ הָיְתָה תָהוֹ וּבָהוּ וְהַשָּׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ
אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם : וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר
וַיְהִי־אוֹר : וַיֵּרָא אֱלֹהִים אֶת־הָאוֹר כִּי־טוֹב וַיְבָרֶךְ אֱלֹהִים
בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ :

English Pronunciation.

¹ B'râ=shî'th' bā=rā' ělō=
hî'm âth hash=shā=ma'
yim v'âth² hā=ā'=rets:
² V'hā=ā'=rets hāy'=thā'thō=
hū vā=bō'=hū v'hō'=shech
âl=p'nâ' th'hōm v'rū'=ach
ělō=hî'm m'ra=he'=feth âl-
³ p'nâ'ham=mā'=yim: Vay³=
yō'=mer ělō=hî'm y'hī ȡ'r,
⁴ va=y'hī ȡ'r: vay=ya'r ělō=
hî'm ȡth-hā=ȡ'r kī-tō'b
vay=yab=dā'l ělō=hîm bân
hā=ȡ'r ūbā'n ha=hō'=
shech.

Division of Syllables.

בְּרֵא־שִׁית בָּרָא אֱלֹהִים אֶת
הַשָּׁמַיִם * וְאֶת הָאָרֶץ :
וְהָאָרֶץ הָיְתָה תָהוֹ
וּבָהוּ וְהַשָּׁךְ עַל־פְּנֵי
תְהוֹם וְרוּחַ אֱלֹהִים
מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם :
וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר
וַיְהִי־אוֹר : וַיֵּרָא אֱלֹהִים
אֶת־הָאוֹר כִּי־טוֹב וַיְבָרֶךְ
אֱלֹהִים בֵּין הָאוֹר וּבֵין
הַחֹשֶׁךְ :

¹ The Spanish Jews who pronounce (ת) like t, and sh'va initial like *short* (ĕ), would read this word Bērâ-sheet; and אֶת ât, etc.

² This word is pronounced vĕ-âth or wĕ-ât, not vâth nor wât.

³ Like y in *boy*.

* The two dots after ה etc., are made use of to indicate *dagesh hazak*.

ANALYSIS.

Verse 1.

בְּרֵאשִׁית in [the] beginning. The dot in ב is *dagesh kal* (See pp. 6 & 35). The two dots under it (בֿ) *sh'va initial* (p. 23), and must, therefore, be pronounced in conjunction with the following consonant and vowel בֿי. The two dots under י are the sign of the vowel point *tséré* (p. 15). The א is *mute* (p. 22); the three consonants and vowel points forming together the *simple syllable* (p. 21) **בְּרֵא** b'râ. The dot upon the right of ש shows this letter to be equivalent to *sh* (p. 43). The dot under it (שׁ) forms with the following י, which is *mute* (p. 22), the long vowel *hirik* (p. 15); and the ת is pronounced with it, forming together the *compound syllable* (p. 21) **שֵׁית**. The accent is on the last syllable. בֿ in, **רֵאשִׁית** beginning.

בְּרֵא he created². The (י) *kamets*, under בֿ and י is *long* (p. 39), each forming a *simple syllable* (p. 21). א is *mute* (p. 22). Accent on the last syllable.

אֱלֹהִים God¹. The (י:) under ה is a *semi-vowel* (p. 25); being a substitute for *sh'va initial*, it must be pronounced in conjunction with the next consonant and vowel, thus **אֱלֹ** elō. The dot at the left of

² ¹ i. e. God created.

ל is the vowel point *hōlem* (p. 15). The dot under ה is *long hirik* (p. 15), being followed by ם which is *mute* (p. 22), and forming a compound syllable with final ם, thus הים *hī'm*. Accent on the last syllable.

את. The א is equal to â (p. 15); ת is pronounced with it. This word is the sign of the objective case.

הַשָּׁמַיִם *the heaven*. (-) under ה is the vowel point *pathah* (p. 15). The dot in the שׁ is *dagesh hazak* (p. 36), which, as it doubles the letter in which it occurs, makes שׁ equivalent to ששׁ; the first of which is pronounced with the syllable that precedes it, השׁ *hash*, and the second is pronounced with its own vowel שׁ *shā*. ם *ma'*, is a simple syllable having the accent. ך is pronounced like *y* in *yes*; the dot beneath it is *short hirik* (p. 15), forming a compound syllable with the ך, thus ך׳ *yim*. The accent is on the *penultimate*, and the whole word is pronounced *hash-shā-mā'-yim*. ה is the sign of the article *the*.

וְאֵת. (:) is *sh'va initial* (p. 23). אֵת has already been explained. ו is equivalent to *and*.

הָאָרֶץ *the earth*. (ַ) under ה and א is long (p. 39), forming each a simple syllable. (ֹ) under ר is

the vowel point *segol* (p. 15), forming a compound syllable with ך̄ *final*. Accent on the penultimate. ה is the sign of the article (*the*). The two dots (:) after this word, indicate the end of the verse.

Verse 2.

וְהָאֲרֶץ and the earth. See the preceding word. ו and, ה the, אֲרֶץ earth.

הָיְתָה *she was*. The small stroke next to ה is *metheg* (p. 22), which shows that (י) is a long vowel, as short (י) never admits *metheg*; this being a simple syllable, the (:) under י must be *sh'va initial* (p. 37), belonging to ת. The last ה is *mute* (p. 21). Accent on the last syllable. The word is read *hā-'ythā'* not *hāy-thā'*.

תָּהוּ without form. *Dagesh kal* is omitted in ת, because the preceding word ends in a quiescent letter (p. 35). The point next to ת is the vowel *ō*, forming the syllable ת *thō*. The ו with the dot is the vowel *shurek ū* (p. 15), forming with the ה the syllable הו *hū*. Accent on the penultimate syllable.

וְבָרֵךְ and void. (י) under ו is a simple syllable. The dot next to ב is the vowel *ō*. ו and, בָּרֵךְ void. Accent on the penultimate syllable.

וְחֹשֶׁךְ *and darkness*. The dot upon ח performs two offices; it shows that the preceding ה is pronounced hō, and that ח is *sh* and not *s* (p. 43). The two dots ך are *sh'ra final* (p. 38). Accent on the penultimate; and the word is pronounced v'hō-sheekh. ו *and*, חֹשֶׁךְ *darkness*.

עַל- *upon*. A compound monosyllable, joined to the next word by (־) *makkeph* (p. 21), and is therefore unaccented.

פָּנָי *the face of*. The פ is *mute* (p. 23).

תְּהוֹם *the deep*. A monosyllable. The ת is *initial*. ת is without dagesh, because the preceding word ends in a *mute* (p. 35).

רוּחַ *and the spirit of*. The (־) under ה is pronounced as if it were under a preceding ר (p. 45), r'rū-āch. ו *and* רוּחַ *spirit*.

אֱלֹהִים *God*. This word has already been explained.

מְרַחֶפֶת [was] *hovering*. (:) under מ is *sh'ra initial*. (-) under ר is the vowel point *pathah* (p. 15), forming together the simple syllable מֶר m'ra. The three dots under ה and פ are *segol* (p. 15), the first forming the simple syllable הֶ he, the second the compound syllable פֶּת. Accent on the penultimate.

עַל־פָּנָי (See the preceding page).

הַמַּיִם *the waters*. The dot in מ is *dagesh hazak*, and is, therefore, equal to מֶמ, one being pronounced with the preceding syllable, thus הַמ, the other with its own vowel (י) which is *long ā*, because it has the accent (p. 39). ' sounds like *y* in *yes*. The (·) under it is short *i*, forming a compound syllable with *final* ם. The word is pronounced *ham-ma'-yim*. ה *the*, מַיִם *waters*. The (:) indicates the end of the verse.

Verse 3.

וַיֹּאמֶר *And he said*². The dot in ' is *dagesh hazak*. (See the preceding word.) The dot next to ' is the vowel *ō*. The ם is *mute*. The accent is on the penultimate syllable. The word is pronounced *vay-yō'-mer*.

אֱלֹהִים *God*¹. (See verse 1.) i. e. *and God said*.

יְהִי *it shall be*. ' sounds like *y* in *yes*. The (:) under it is *sh'va initial*. (·) under ה is *long ī* (p. 39). The second ' is *mute*. Pronounced *y'hī* or *ye-hī*.

אֹר *light*. אֹ represents the vowel *ō* (p. 15), and is pronounced together with the ר, thus, אֹר *ō'r*.

וַיְהִי־אֹר *and it was light*. (י) next to ו is *metheg*, and consequently the following (:) is *sh'va initial*.

(p. 38.) The small horizontal stroke after the second ' is *makkeph* (p. 21), in consequence of which the word is unaccented, and is pronounced with the following word **אור**, thus *ra-y'hî-ô'r*. The (:) after **אור** indicates the end of the verse.

Verse 4.

וַיֵּרָא and he saw². The dot in ' is *dagesh hazak*. (:) under the ך is *sh'va final* (p. 39). ׀ is mute. The word is pronounced *ray-ya'r*.

אלהים God¹. (See verse 1.) i. e. and God saw.

אֶת sign of the objective case. (־) after **א** is *makkeph*, which joins it to the next word, in consequence of which it is unaccented, and has the short vowel (ֿ *e*) instead of (ֿ *â*). Compare this word with **אֶת** in verse 1.

הָאֹר the light (see the preceding verse). **ה** the, **אור** light.

בִּי-טוֹב that [it was] good. The dot in ך is *dagesh kal* (p. 35). The dot under it (ך) is long \bar{i} . ' is mute. (־) is *makkeph*, which is the reason that this word is unaccented. It is pronounced with the following word *tô'b*, which has the accent. **בִּי** that, **טוב** good.

וַיִּבְדֵּל *and he divided*². וַי (see the word וַיִּרְא, verse 4).

The (:) under בַּ is *sh'vu final*, because the ד which follows it has *dagesh kal* (p. 36). Accent on the last syllable. Pronounced *vay-yab-dá'l*.

אֱלֹהִים *God*¹. (See verse 1.) i. e. *and God divided*.

בֵּין *between*. The dot in בּ is *dagesh kal*. The ם is *mute*.

הָאוֹר *the light*. (See the preceding verse.)

וּבֵין *and between*. וּ is pronounced *ū*, not *vū* (p. 22).

בֵּין (see the same word above). וּ *and*, בֵּין *between*.

הַחֹשֶׁךְ *the darkness*. (See verse 2.)

PRACTICE.

(Gen. i.)

וַיִּקְרָא אֱלֹהִים לָאוֹר יוֹם וְלַחֹשֶׁךְ לַיְלָה וַיְהִי־עֶרֶב ⁵

וַיְהִי בֹקֶר יוֹם אֶחָד : וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ ⁶

הַמַּיִם וַיְהִי מִבְדִּיל בֵּין מַיִם לַמַּיִם : וַיַּעַשׂ אֱלֹהִים אֶת־ ⁷

הָרָקִיעַ וַיִּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם ⁸

אֲשֶׁר מֵעַל לָרָקִיעַ וַיְהִי־כֵן : וַיִּקְרָא אֱלֹהִים לָרָקִיעַ שָׁמַיִם ⁸

וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם שֵׁנִי :

The same verses divided into Syllables, with the literal translation.

Observe.—The English words connected by hyphens answer to the Hebrew words under which they stand: thus, the words ‘*And-he called*’ belong to the single Hebrew word קָרָא; the words ‘*and-to-the-darkness,*’ belong to לְחֹשֶׁךְ. The English words *within crotchets* are not expressed in Hebrew.

The letters ^a, ^b, ^c, &c. refer to the explanatory notes. The figures ¹, ², ³, &c, refer to the order of the Hebrew words. Thus *And¹-he-called¹ God²*, means that *and-he-called* are expressed by the *first* Hebrew word קָרָא, and that *God* corresponds with the *second* Hebrew word אֱלֹהִים *m.l.* stand for *more literal*; *Heb.* for *Hebrew*; *m.* for *masculine*; *f.* for *feminine*; *p.* for *plural*.

Begin at the right and proceed to the left:—

וַיִּקְרָא	אֱלֹהִים ^a	לְאוֹר ^b	יוֹם	וְלַחֲשֹׁךְ ^c	קָרָא
And ¹ -he-called ¹	God ²	to-the-light	day	and-to-the-darkness,	he-called
לַיְלָה	וַיְהִי ^d	עֶרֶב ^m	וַיְהִי ^e	בֹּקֶר ^m	יוֹם
.night	And-he-was	evening	and-he-was	morning	day
וַיֹּאמֶר	אֱלֹהִים	יְהִי	רָקִיעַ ^f	בְּתוֹךְ ^g	הַמַּיִם ^h
And ¹ -he-said ¹	God ²	he shall-be	an expanse	in-the-midst-of	the-waters

^a i. e. *And God called.* ^b לְ to the, אוֹר light. ^c וַי and, לְ to the, חֹשֶׁךְ darkness. ^d The Hebrew has no neuter gender. Every substantive, with which the verb, pronoun, &c., must agree, is either *masculine* or *feminine*. The learner need scarcely be reminded that in making a free translation he must either omit the pronouns altogether: as, וַיֹּאמֶר אֱלֹהִים *and God said*; or he must substitute the neuter pronoun [it], as in the word וַיְהִי “and he was,” i. e. *and it was.* ^e i. e. *One day.* ^f i. e. *An expanse shall be.* ^g בְּ in, תוֹךְ midst of. ^h הַ the, מַיִם waters.

וַיַּעַשׂ	:	לַמַּיִם ^b	מַיִם	בֵּין	מַבְדִּיל ^a	וַיְהִי
And-he-made	.	to-the-waters	waters	between	a divider	and-he-shall-be
הַמַּיִם		בֵּין	וַיַּבְדֵּל	אֶת־הָרָקִיעַ ^c		אֱלֹהִים
the-waters		between	and-he-divided	, the-expanse		God
הַמַּיִם		וּבֵין ^f	לָרָקִיעַ ^e	מִתַּחַת ^d		אֲשֶׁר
the-waters		and between	to-the-expanse	from under		[were] which
וַיִּקְרָא	:	כֵּן :	וַיְהִי־	לָרָקִיעַ	מֵעַל ^g	אֲשֶׁר
And ⁶ -he-called ⁶	.	so	and-it-was	to-the-expanse	from-above	[were] which
בֹּקֶר		וַיְהִי	עֶרֶב	וַיְהִי	שָׁמַיִם	אֱלֹהִים
morning		and-he-was	evening	And-he-was	.heavens	to-the-expanse God
יוֹם שֵׁנִי :						
.second ^h day						

The learner may now, by way of practice, proceed to divide the following words into their respective syllables, and to analyze them in the same manner as first four verses, page 47.

PRACTICE.

Gen. i. 9—13.

וַיֹּאמֶר אֱלֹהִים	יִקְוּ ⁱ	הַמַּיִם	מִתַּחַת	הַשָּׁמַיִם
the-heavens	from-under	the-waters	they-shall-be-assembled	God ² And ¹ -he-said ¹
אֵל	מָקוֹם	אֶחָד	וְתִרְאָה	הַיַּבֹּשָׁה ^j
:	וַיְהִי־כֵן :			
.	so and-it-was	,	the dry-land ^l	and-she-shall-be-seen
		,	one ^k	place to

^a A divider, or something that shall cause a separation. The meaning of this clause is, that the expanse shall form a separation, &c.
^b לַ to the, מַיִם waters. * This word is not expressed in English.
^c הָ the, רָקִיעַ expanse. ^d מִ from, תַּחַת under. ^e לַ to the, רָקִיעַ expanse. ^f וּ and, בֵּין between. ^g מִ from, עַל above. ^h i. e. The second day. ⁱ Pronounced yik-kā-vū. ^k i. e. To one place.
^l i. e. And let the dry land be seen or appear. See note ^d, in the preceding page.

וַיִּקְרָא אֱלֹהִים לַיַּבֶּשֶׁה אֶרֶץ וּלְמִקְוֵה^a
 and-to-the-collection-of , earth to-the-dry-land God² And¹-he-called¹
 הַמַּיִם קָרָא יַמִּים וַיֵּרָא אֱלֹהִים כִּי-טוֹב :
 .good that-[it-was] God and-he-saw , seas he-called the-waters
 וַיֹּאמֶר אֱלֹהִים תִּדְשָׁה הָאֶרֶץ / דָּשָׂא עֵשֶׂב מְזִרְעֵ^b
 seeding herb grass the-earth she-shall-germinate God² And-he-said¹
 וְרַע עֵץ פֶּרִי עֹשֶׂה-פֶּרִי לְמִינוֹ אֲשֶׁר וְרָעוּ-בּוֹ
 in-him his-seed [hath]-which after-his-kind fruit producing fruit^c tree , seed
 עַל הָאֶרֶץ וַיְהִי-כֵן : וַתּוֹצֵא / הָאֶרֶץ^d
 the-earth⁶ And⁵-she-brought-forth⁵ .so and-it-was , the-earth upon
 דָּשָׂא עֵשֶׂב מְזִרְעֵ וְרַע לְמִינָהּ וְעֵץ עֹשֶׂה-פֶּרִי
 fruit producing and-tree , after-his-kind seed seeding herb , grass
 אֲשֶׁר וְרָעוּ-בּוֹ לְמִינָהּ וַיֵּרָא אֱלֹהִים כִּי
 that-[it was] God⁶ And⁵-he-saw⁵ .after-his-kind in-him his-seed [had] which
 טוֹב : וַיְהִי עָרֶב וַיְהִי בֹקֶר יוֹם שְׁלִישִׁי^e
 .good And-he-was evening and-he-was morning and it was morning the third day

To render the following Reading Lessons as useful as possible, the Hebrew letters expressing the modification of words are printed in *open letters*, and their corresponding English words and variations in *italics*. By this method, the learner will be enabled to acquire, practically, the import of the *prefixes and affixes*, and to ascertain the precise meaning of the Hebrew words.

^a ו and, ל to, מִקְוֵה collection of.
 i e. *Having the property of yielding seed.*
^d i. e. And the earth brought forth.
 and it was morning the third day.

^b m. l. *Causing seed.*
^c i. e. *Fruit-trees.*
^e i. e. And it was evening

(Genesis, xxix. 4—11.)

וַיֹּאמֶר לָהֶם יַעֲקֹב	<i>And¹-he-said¹ unto²-them² Jacob^a,</i>
אֶחָיו מֵאֵינָן	<i>my-Brethren^b, from-whence [are]</i>
אַתֶּם וַיֹּאמְרוּ מִחָרָן	<i>ye? And-they-said, from-Haran</i>
אֲנִיחֵנוּ : וַיֹּאמֶר לָהֶם	<i>we [are]. And-he-said to-them,</i>
הֲיָדַעְתֶּם אֶת-לָבָן בֶּן-נָחוֹר	<i>know-ye Laban [the] son-of</i>
וַיֹּאמְרוּ יָדַעְנוּ :	<i>Nahor? And-they-said, we-know</i>
וַיֹּאמֶר לָהֶם הֲשָׁלוֹם	<i>And-he-said unto-them, Is peace</i>
לּוֹ וַיֹּאמְרוּ שָׁלוֹם :	<i>to him^d? And-they-said, peace^e:</i>
וַהֲגֵה רָחֵל בָּתָּהּ	<i>and-behold, Rachel his-daughter</i>
בָּאָה עִם-הַצֹּאֲן :	<i>cometh with the-sheep^g.</i>
וַיֹּאמֶר הֵן עוֹד הַיּוֹם	<i>And-he-said, Lo, yet the-day [is]</i>
גָּדוֹל לֹא-עֵת הַקְּאָפֶה	<i>great^h [it is] not time to-be-gathered</i>
הַמִּקְנֵה הַיֶּשְׁקִי וְהַצֹּאֲן	<i>the-cattle ; water-yeⁱ the-sheep,</i>
וְלָכוּ רָעוּ :	<i>and-go [and] pasture.</i>

^a *i. e.* And Jacob said unto them. ^b *i. e.* My friends. ^c הֵן in this word, and הֵן in הֲשָׁלוֹם are the signs of interrogation. ^d *i. e.* Is he well? ^e *i. e.* He is well. ^f בָּאָה the accent is on the last syllable, showing it to be the participle feminine, used to indicate the present tense, viz. ‘*she cometh.*’ But בָּאָה in verse 9, has the accent on the penultimate syllable, indicating it to be the past tense, and it is, therefore, rendered ‘*she came.*’ ^g צֹאֲן is the name for small cattle, such as sheep, goats, &c. ^h *i. e.* It is yet early in the day. ⁱ *m. l.* Make ye, or cause ye the sheep to drink.

וַיֹּאמְרוּ לֹא גֹבֵל	<i>And-they-said, not we-shall-be able^a</i>
עַד אֲשֶׁר יֵאָסְפוּ	<i>until that they-shall-be-assembled</i>
כָּל-הַעֲדָרִים וְגִלְלוּ	<i>all the-flocks, and-they-shall-roll^b</i>
אֶת-הָאֶבֶן מֵעַל פִּי	<i>the-stone from-above [the]-mouth-</i>
הַבְּיָר וְהִשְׁקִינָהּ	<i>of the-well, and-we-shall-water^c</i>
הַצֹּאן :	<i>the-sheep.</i>
עוֹדָה מְדַבֵּר	<i>While-yet-he [was] speaking</i>
עִמָּם וְרַחֵל בָּאָה עִם-	<i>with-them^d, and-Rachel came with</i>
הַצֹּאן אֲשֶׁר	<i>the-sheep which [belonged]</i>
לְאָבִיהָ בִּי רָעָה ^e	<i>to-her-father ; for a-shepherdess</i>
הִיא : וַהֲיָיָה בְּאִשְׁרָא ^f	<i>she [was]. And-it-was when</i>
רָאָה יַעֲקֹב אֶת-רַחֵל בִּת-	<i>Jacob^g saw^h Rachel [the] daughter-</i>
לָבָן אָחִי	<i>of Laban [the] brother-of</i>
אִמּוֹ וְאֶת-צֹאן	<i>his mother, and-[the]-sheep-of</i>
לָבָן אָחִי אִמּוֹ	<i>Laban [the] brother-of his-mother,</i>
וַיִּגַּשׁ יַעֲקֹב ^b	<i>and^l-he-approached^l Jacob^g,</i>
וַיִּגֹּל אֶת-הָאֶבֶן	<i>and-he-rolled the-stone</i>
מֵעַל פִּי	<i>from-above [the] mouth-of</i>
הַבְּיָר וַיִּשְׁקֵן אֶת-	<i>the-well, and-he-wateredⁱ the</i>

^a *i. e.* We cannot.
noteⁱ, p. 58.

^b *i. e.* And the *shepherds* will roll.

^c See

^d *i. e.* During the time he was speaking to them.

^e See note^f, p. 58.

^f The feminine of רָעָה *a shepherd*.

^g m. l.

As which he saw Jacob, i. e. just as Jacob saw Rachel.

^h *i. e.* And

Jacob approached.

ⁱ See noteⁱ, p. 58. Pronounced *vay-yushk*.

צֹאן לָבָן אָחִי	sheep-of Laban [the] brother-of
אִמּוֹ : וַיִּשָּׁק יַעֲקֹב	his-mother. And ² -he-kissed ² Jacob ³
לְרַחֵל וַיִּשָּׂא	to-Rachel, and-he-lifted-up
אֶת-קוֹלָּהּ וַיִּבְדֵּהָ ^a :	his-voice, and-he-wept.
וַיֹּגֵד יַעֲקֹב לְרַחֵל כִּי	And ¹ -he-told ¹ Jacob ² to Rachel that
אָחִי אָבִיהָ הוּא	[the] brother ^b -of-her-father he [was],
וְכִי בִן-רִבְקָה	and-that [the] son of Rebecca
הוּא וַתִּגֵּד וַתֹּאמֶר	he [was] ; and-she-ran and-she-told
לְאָבִיהָ :	[it] to-her-father.

(Genesis, xxxi. 36—43.)

וַיַּעַן יַעֲקֹב וַיֹּאמֶר	And ¹ -he-answered ¹ Jacob ² and-said
לְלָבָן מַה-פְּשָׁעִי	to-Laban, What [is] my-trespass ?
מַה חַטָּאתִי כִי	What [is] my-sin ? that
דָּלַקְתָּ אַחֲרָי :	thou-hast-pursued after-me.
כִּי מִשְׁטָשֶׁתָּ	[Now] that thou-hast-searched
אֶת-כָּל-כֵּלֵי מִדֵּי	all-my-vessels, what
מָצָאתָ מִכָּל	hast-thou-found from-all [the]

^a There are three dots in the letter ך. The first is *duresh*, indicating that ך is pronounced like *ch* in *chord*. The two other dots are *sh'va* final. (See p. 29.) Root כָּכָה to weep. ^b i. e. That he was a relative or kinsman. ^c The second (ר) in this word is *short*, because it forms a *compound unaccented syllable*. (See p. 41.)

כְּלֵי-בֵיתָּךְ שִׁים	vessels-of thy-house ? place [it]
כֹּה נֶגֶד אָחִי	here before my-brethren
וְאָחִיךָ	and-thy-brethren,
וְיִכְחֹד בֵּין	and-they-shall-decide ^a between
שְׁנַיִם : זֶה עֶשְׂרִים שָׁנָה	us-two. This twenty years ^b
אֲנִי עִמָּךְ רַחֲלֶיךָ	I [have been] with-thee, thy-cwes
וְעֵזְרֶיךָ לֹא	and-thy-she-goats not
שָׁבְלוּ	have cast-their-young
וְאֵילֵי צֹאנֶיךָ לֹא	and-[the] rams-of thy-flock not
אָכְלָתִי : מִרְפָּה ^c	have I eaten. What-was-torn [of
לֹא-הֵבֵאתִי	beast ^c] not-have-I-brought
אֵלֶיךָ אֲנִי	unto-thee, [but]-I
אֶחָטָה ^d	was-obliged-to-bear-the-loss ^d ;
מִיָּדִי דָבַקְשָׁנָה ^e	from-my-hand didst-thou-require-it ^e ,
גִּנְבָתִי ^f יוֹם וְגִנְבָתִי	[whether] stolen by day or-stolen-by
לַיְלָה : הִיָּתִי בַיּוֹם	night. [Where] I-was in-the-day
אָכְלָתִי חֶרֶב ^g	consumed-me [the] heat ^g ,
וְקָרַח בַּלַּיְלָה	and-[the]-frost in-the-night,

^a *i. e.* That they may decide. ^b *Heb.* year. ^c *m. l.* A torn one, *f.* ^d *m. l.* I-should-miss-her, *i. e.* I was obliged to account for whatever was torn by beasts. ^e *m. l.* Thou-wouldst seek-[her], *i. e.* the torn one, וְ ought to have had *dayesh*. This and the preceding tense are in Hebrew in the future ^f גִּנְבָתִי (ג) in this and the following word, is substituted for (י), and has, therefore, *metheg* annexed. (See page 42.) ^g *lit.* The dryness, or the drought.

וַתִּדְרֹךְ שְׁנָתִי	<i>and-she^a-wandered my-sleep</i>
מֵעֵינַי : זֶה-לִּי	<i>from-mine-eyes. This-[is]-to-me</i>
עֶשְׂרִים שָׁנָה בְּבֵיתְךָ	<i>twenty years^b in-thy-house^c;</i>
עָבַדְתִּיךָ אַרְבַּע-עֶשְׂרֵה	<i>I-served-thee fourteen</i>
שָׁנָה בְּשֵׁתִי בְּנֹתֶיךָ	<i>years^b for-two-of thy-daughters,</i>
וְשֵׁשׁ שָׁנִים בְּצֹאֲנֶיךָ	<i>and-six years for-thy-cattle ;</i>
וַתַּחֲלֹף אֶת-מִשְׁכָּרְתִּי	<i>and-thou-didst-change my-wages</i>
עֶשְׂרֵת מָנִים : לֹא־לִי אֱלֹהֵי	<i>ten times. Unless [the] God-of</i>
אָבִי אֱלֹהֵי אַבְרָהָם	<i>my-father, [the] God-of Abraham,</i>
וַיִּחַק הָיָה	<i>and [the]-fear^d-of Isaac, had-been</i>
לִי כִי עֲתָה רִיקָם	<i>for-me^e, surely now empty</i>
שִׁלַּחְתָּנִי	<i>thou-wouldest-have-sent-me-away</i>
אֶת-עֲנִי וְאֶת-יָגִיעַ	<i>my-affliction and-the-labours-of</i>
כַּפִּי רָאָה אֱלֹהִים	<i>my-hands God saw^f,</i>
וַיִּכַּח אָמַשׁ :	<i>and-he-decided^g last-night.</i>
וַיַּעַן לָבָן וַיֹּאמֶר	<i>And-he-answered Laban and-said</i>
אֵל יַעֲקֹב הַבְּנוֹת	<i>unto Jacob,—Thy-daughters [are]</i>
בְּנֹתַי וְהַבָּנִים	<i>my-daughters, and-the-sons [are]</i>
בָּנֵי וְהַצֹּאֲן	<i>my-sons, and the-cattle [are]</i>

^a *i. e.* My sleep wandered, &c. שְׁנָה sleep, being of the feminine gender. ^b *Heb.* year. ^c *i. e.* I have now been twenty years, &c.

^d *i. e.* He whom Isaac revered, namely, God. ^e *i. e.* With me.

^f *Heb.* saw God, *i. e.* God saw.

^g Or rebuked.

צֹאנַי וְכָל אֲשֶׁר-אֵתָהּ *my-cattle, and-all which thou*
 רָאָה לִי-הוּא *seest, to-me it-[is]^a ;*
 וְלִבְנֹתַי מָה *and-to-my-daughters what*
 אֲעֲשֶׂה לָאֵלֶּה הַיּוֹם אִו *shall-I-do to-these this-day, or*
 לְבָנֵיהֶן אֲשֶׁר *unto-their-children which*
 יִלְדוּ : *they-have-born.*

Nathan's Parable. (2 Sam. xii. 1—12.)

וַיִּשְׁלַח יְהוָה אֶת-נָתָן אֶד- *And¹ the-Lord² sent Nathan to*
 דָּוִד וַיָּבֹא אֵלָיו *David, and-he-came unto-him,*
 וַיֹּאמֶר לוֹ שְׁנֵי אֲנָשִׁים הָיוּ *and-he-said to-him. Two men were*
 בְּעִיר אַחַת^b אֶחָד עָשִׂיר *in¹ one² city¹; one rich,*
 וְאֶחָד רֶאשׁ : לְעָשִׂיר הָיָה^c *and-one poor. To-the rich man was^c*
 צֹאן וּבָקָר הֲרֵבָה מְאֹד *flocks and-herds much very^d.*
 וְלָרֶשׁ אֵין-כֹּל^e *And-to-the poor-man nothing^e at-*
 כִּי אֶבְיָשָׁה אֶחַת קִטְנָה *all, save one⁴ little⁵ ewe-lamb³,*
 אֲשֶׁר קָנָה *which [he-had]-bought,*
 וַיְחַיֶּיהָ *and-he-nourished-her,*

^a *m. l.* To me, he, *i. e.* is mine, or belongs to me. ^b *m. l.* In-
 the-city one. ^c *i. e.* The rich man had. ^d *i. e.* In great
 abundance. ^e *i. e.* And the poor man had nothing, &c.

וַתִּגְדַּל עִמּוֹ	<i>and-she-grew-up with-him,</i>
וְעִם-בָּנָיו יַהֲדוּ	<i>and-with his-children together;</i>
מִפֶּתֶה ^a תֹּאכַל ^b	<i>from-his-morsel she-used-to eat,</i>
וּמִכַּסּוֹ	<i>and-from-his-cup</i>
תִּשְׁתֶּה ^b	<i>she-used-to drink,</i>
וּבְחִיקוֹ תִשְׁכַּב ^b	<i>and-in-his-bosom she-used-to-lie,</i>
וַתְּהִי-לּוֹ	<i>and-she-was to-him</i>
בָּתָּהּ : וַיָּבֹא	<i>as-a-daughter. And-there-came^c</i>
הַלֵּךְ לְאִישׁ הָעֹשִׂיר	<i>a-traveller to^c-the³-rich³-man²,</i>
וַיִּהְיֶה לָקָחַת	<i>and-he-had-compassion to-take</i>
מִצֹּאֲנוֹ	<i>from-his-[own]-flock</i>
וּמִבָּקְרוֹ	<i>and-from-his-[own]-herd</i>
לַעֲשׂוֹת ²	<i>to-make-[a feast]</i>
לְדָרֶה	<i>to-the-way-faring-man</i>
הַבָּא לוֹ	<i>who-had-come unto-him,</i>
וַיִּקַּח אֶת-	<i>and-he-took the</i>
כֶּבֶשׂת הָאִישׁ הָרָאשׁ	<i>lamb-of the²-poor³-man²</i>
וַיַּעֲשֶׂה לְאִישׁ	<i>and-prepared-it^d for-the-man</i>
: הַבָּא אֵלָיו	<i>that-had-come unto-him.</i>
וַיִּהְיֶה אָף ^e	<i>And-it-kindled^e [the]-anger-of</i>

^a פֶּת a morsel, bit, or piece of bread.

^b These three verbs are in Hebrew in the *future tense*, a mode of expression generally employed to indicate an action which is frequently or usually done.

^c *Heb.* and-he-came.

^d *m. l.* And he made her, *i. e.* he dressed the lamb.

^e *m. l.* And he kindled ; אָף *anger*, being masculine.

דָּוִד בְּאִישׁ	David <i>against-the</i> -man,
מְאֹד וַיֹּאמֶר אֶל	exceedingly, <i>and-he</i> -said unto
נָתָן חֵי-יְהוָה כִּי	Nathan, [as] <i>the</i> -Lord ¹ -liveth ² that
בֶּן-מָוֶת הָאִישׁ	a son- <i>of</i> -death ³ [is] <i>the</i> -man
הָעֹשֶׂה זֹאת: וְאֶת-הַכֶּבֶשֶׂה	<i>that</i> -doeth this. <i>And-the</i> -lamb
יִשְׁלַם אַרְבַּעַתָּיִם עֶקֶב אֲשֶׁר	<i>he</i> -shall-pay four-fold, because
עָשָׂה אֶת-הַדָּבָר הַזֶּה	<i>he</i> -did this ² thing ³ ,
וְעַל אֲשֶׁר לֹא-הֶמַּל:	<i>and</i> -because <i>he</i> -did ⁴ not ³ pity ⁴ .
וַיֹּאמֶר נָתָן אֶל-דָּוִד אַתָּה	<i>And</i> ¹ Nathan ³ said ¹ <i>to</i> -David. Thou
הָאִישׁ כֹּה-אָמַר	[art] <i>the</i> -man. Thus said [the]
יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲנֹכִי	Lord God- <i>of</i> Israel, I
מִשְׁחָתִיךָ לְמֶלֶךְ עַל-	anointed- <i>thee</i> for- <i>a</i> -king over
יִשְׂרָאֵל וְאֲנֹכִי הִצַּלְתִּיךָ	Israel, <i>and</i> -I delivered- <i>thee</i>
מִיַּד שָׁאוּל:	from <i>the</i> -hand- <i>of</i> Saul.
וְאֶתְּנָה לְךָ אֶת-בֵּית	<i>And</i> -I-gave to- <i>thee</i> <i>the</i> -house- <i>of</i> -
אֲדֹנֶיךָ וְאֶת-נָשָׁיו	<i>thy</i> -master ^b , <i>and</i> - <i>the</i> wives- <i>of</i>
אֲדֹנֶיךָ בְּחִיקְךָ	<i>thy</i> -master into- <i>thy</i> -bosom,
וְאֶתְּנָה לְךָ אֶת-בֵּית	<i>And</i> -I-gave to- <i>thee</i> <i>the</i> -house- <i>of</i>
יִשְׂרָאֵל וְיְהוּדָה וְאִם מְעַט	Israel <i>and</i> -Judah, <i>and</i> -if little ^c
וְאֶסְכַּף לְךָ	<i>then</i> -I-would-add to- <i>thee</i>

^a "A son of death the man," *i. e.* the man who did this, deserves death.

^b *Heb.* masters. The plural of this word being mostly used instead of the singular.

^c *i. e.* If these be too little (few), I would add as many and as many more.

כִּהְנֶה וְכִהְנֶה : מִדּוֹעַ	<i>as-they and-as-they^a. Why</i>
בְּנִיָּתָ אֶת־דְּבַר	<i>hast-thou despised-the-word-of</i>
יְהוָה לַעֲשׂוֹת * הָרַע	<i>the-Lord, to-do what-is evil^b</i>
בְּעֵינָיו אֶת אֲוִרְיָה הַחִתִּי	<i>in-his-eyes^c ? Uriah the-Hittite</i>
הִכִּיתָ בַּחֶרֶב	<i>thou-hast-smitten with-the-sword,</i>
וְאֶת־אִשְׁתּוֹ לָקַחְתָּ	<i>and-his-wife thou-hast-taken</i>
לָךְ לְאִשָּׁה וְאֹתוֹ	<i>to-thee for-a-wife, and-him</i>
הֲרַגְתָּ בַּחֶרֶב	<i>thou-hast-slain with-the-sword-of</i>
בְּנֵי עַמּוֹן :	<i>the-sons-of Ammon.</i>

(Psalm xxiv. 11—15.)

לְכוּ־בְנֵים * שְׁמַעוּ־לִי	<i>Come-ye children, hearken-ye unto-</i>
יְרֵאתָ [†] יְהוָה אֶלְמִדְרָכָם :	<i>me : [The]-fear-of the-Lord I-will-</i>
מִי־הָאִישׁ הֹחֲפִין תַּיִם [‡]	<i>teach-you. Who [is] the-man that-desireth life,</i>
אֹהֵב יָמִים לְרֵאוֹת [‡] טוֹב :	<i>[that] loveth days to-see-good ?</i>
נִצּוֹר לְשׁוֹנָה מֵרָע	<i>Keep thy-tongue from-evil,</i>
וּשְׂפָתַיִךְ [‡] מִדְּבַר מְרָמָה :	<i>and-thy-lips from-speaking deceit.</i>
סוּר מֵרָע וַעֲשֵׂה־טוֹב	<i>Depart from-evil and-do good,</i>
בִּקְשׁ שְׁלוֹם וְרִדְפֵהוּ :	<i>seek peace and-pursue-it^k.</i>

^a *i. e.* As many and as many.

* From עָשָׂה to do.

^b Heb.*The evil, i. e.* that which is evil.^c *i. e.* In his sight.^d *Lit.* go ye.^e *Sing.* בֶּן a son, *plu.* בָּנִים sons, or children.^f יְרֵאתָ fear, יְרֵאתָ fear of.^g This word is never used in the singular number.^h From רָאָה to see.ⁱ שְׂפָתָהּ a lip.^k *Heb.* him.

(Isaiah lviii. with slight alterations.)

פָּרֹם לָרָעֵב לֶחֶמְךָ	Break <i>to-the-hungry thy-bread</i> ,
וְעֲנִיִּים מְרוֹדִים הָבֵא בֵּית	<i>and</i> ¹ -[the] afflicted ² poor ¹ bring- into [the] house ;
כִּי-תִרְאֶה אָ עָרוֹם וְכִסִּיתוּ	when <i>thou-seest</i> [the]-naked <i>then-</i> <i>cover-him</i> :
וּמִבְשָׂרְךָ לֹא תִתְעַלֵּם ³	<i>and-from-thy-flesh</i> [do] not hide- <i>thyself</i> .
אִזְ תִּקְרָא וַיהוָה יַעֲנֶה	Then <i>shalt-thou-call and-the-Lord</i> <i>will answer</i> ;
תִּשָּׁע וַיֹּאמֶר הִנְנִי :	<i>thou-shalt-ery, and-he-will-say,</i> <i>Here-I-am.</i>

(Proverbs vii. 1—4.)

בְּנִי שְׁמֹר מִצְוֹתַי ⁴ וַחֲיֶה	<i>My-son, keep my-commandments</i> <i>and-live</i> ;
וְתוֹרָתִי ⁴ כַּאֲשֵׁרֶן ⁵ עֵינֶיךָ :	<i>and-my-law as-the apple-of thine-</i> <i>eyes.</i>
קִשְׂרֵם עַל-אֶצְבְּעוֹתֶיךָ	Bind- <i>them</i> upon <i>thy-fingers</i> ,
כְּתִבֵּם עַל-לִוִּי לִבְךָ :	write- <i>them</i> upon <i>the-table-of thine-</i> <i>heart.</i>
אָמֹר לְהַכְמָה אֲחֹתִי ⁶ אֵת	Say <i>unto-wisdom, My-sister thou-</i> [art] ;
וּמִדֹּעַ לַבִּינָה תִקְרָא :	<i>and-a-friend to-understanding</i> <i>thou-shalt-call</i> ⁷ .

^a m. l. If thou shouldst see.

^b m. l. Not *shalt-thou-hide-thyself*.

^c Sing. מִצְוָה mits-vāh, a command.

^d וְתוֹרָה a law.

^e m. l. The little man ; a name given to the apple of the eye from the reflected image it presents to the beholder.

^f אֲחֹתִי a sister.

^g i. e. Consider understanding as thy friend.

כִּי אֶרֶךְ יָמֶיךָ בְּיְמִינָהּ	For length- <i>of</i> days [is] <i>in-her</i> -right-hand,
בְּשֵׁמֶלָהּ עֶשֶׂר וְכָבוֹד :	<i>in-her</i> -left-hand riches <i>and-honor</i> .
דְּרָכֶיהָ דְּרָכֵי נֹעַם	<i>Her</i> -ways [are] ways- <i>of</i> pleasantness,
וְכָל-נְתִיבוֹתֶיהָ שָׁלוֹם :	<i>and-all her</i> -paths [are] peace.

Proverbs vi. 6—11.

לֵךְ אֶל-נִמְלָה עֲצֹל	Go to [the] ant, [thou]-sluggard ;
רְאֵה דְרָכֶיהָ וְחָכָם :	see <i>her</i> -ways, <i>and-be</i> wise.
אֲשֶׁר אֵין-לָהּ קָצִין	Which not to- <i>her</i> ^a [a] guide,
שֹׁטֵר וּמִשְׁלָל	overseer, <i>and-ruler</i> . [Yet]
תָּבִין בְּקַיִץ לַחֲמָה	<i>She</i> -provideth <i>in-summer</i> <i>her</i> -meat,
אֲגִרָה ^b בְּקָצִיר מֵאֲכָלָהּ :	<i>she</i> -gathereth <i>in-harvest</i> <i>her</i> -food.
עַד-מָתִי עֲצֹל תִּשְׁכָּב	How long ^c sluggard ! <i>wilt-thou</i> -lie down ?
מָתִי תִקּוּם מִשְׁנֵתָךְ	when <i>wilt-thou</i> -arise <i>from-thy</i> -sleep ?
מְעַט שְׁנֹת ^d מְעַט תְּנוּמֹת ^e	[Yet a] little sleep, [a] little slumber,
מְעַט חֲבוּק יָדַיִם לְשָׁכָב :	[a] little folding- <i>of</i> hands, <i>to-lie</i> down,—
וּבֹא-כְבֹהֶלֶךְ רֵאשִׁיךָ	<i>And-he</i> -will-come <i>like-a</i> -traveller <i>thy</i> -poverty ^f
וּמִחְסוֹרֶךָ כְּאִישׁ מִגֹּן :	<i>and-thy</i> -want <i>as-a</i> -man [with a]-shield ^g .

^a Who has neither guide, nor overseer, nor ruler, yet provideth, etc.^b *Heb.* She gathered.^c *Heb.* Until when.^d יָנָה sleep.^e תְּנוּמָה slumber.^f *i. e.* Thy poverty will come suddenly.^g *i. e.* As an armed man.

Cant. ii. 10—14.

עָנָה דּוּדִי וְאָמַר לִי	<i>He-called-aloud my-beloved^a and-said to-me,</i>
קוּמִי לִךְ רַעִיְתִי יָפְתִי וּלְבִי-לִךְ :	<i>Arise^b my-love, my-beauty, and-come-away^d.</i>
כִּי-הִנֵּה הִסְתַּי עָבַר הַגֶּשֶׁם הִלֵּךְ הַלֵּךְ לוֹ :	<i>For lo, the-winter hath-passed, the-rain hath-flitted-away, he-is-gone^c.</i>
הַנִּצְנִים נִרְאִים בְּאֶרֶץ	<i>The-blossoms have-appeared on-the-earth,</i>
עַת הַזִּמְרִי הִגִּיעַ [*] וְקוֹל הַתּוֹר נִשְׁמַע בְּאֶרְצֵנוּ :	<i>the-time-of-song* hath-come, and-the-voice-of the-turtle hath-been-heard in-our-land :</i>
הַתְּאֵנָה הִנְטָה בְּנִיחָהּ וְהַגִּפְנִים סִמְדָּר נָתַנוּ רִיחַ	<i>The-fig-tree she-hath-embalmed her-green-figs, and-the-vines, [the] tender-grape, they-have-yielded fragrance.</i>
קוּמִי-לִךְ רַעִיְתִי יָפְתִי וּלְבִי-לִךְ :	<i>Arise my love, my-beauty, and-come-away^d.</i>
יוֹנָתִי בְּחִגְי וְהִסְלַע	<i>My-dove! [who art] in-the-cleft-of the-rock,</i>
הִרְאֵנִי אֶת-מְרִאֲךָ	<i>[O] let-me-see thy-countenance,</i>
הִשְׁמִיעֵנִי אֶת קוֹלְךָ	<i>let-me-hear thy-voice ;</i>
כִּי-קוֹלְךָ עָרֵב	<i>for sweet³ [is] thy-voice²,</i>
וּמְרִאֲךָ ^k נִאֻוָּה :	<i>and-thy-countenance [is] comely.</i>

^a *i. e.* My beloved exclaimed. ^b *Heb.* arise to thee (an idiomatic expression). ^c *Heb.* a female friend, companion. ^d *Heb.* and go to thee (an idiomatic expression).

^e *Heb.* he is gone to him, (an idiomatic expression). ^f *m. l.* Were seen. ^{*} *Heb.* the song.

^g *m. l.* He has touched, *i. e.* arrived. ^h *m. l.* Cause me to see.

ⁱ *m. l.* Cause me to hear. ^k *Heb.* מְרִאֲךָ from רִאָּה to see.

(Cant. vi. 2—4.)

אֲנִי יִשְׁנָה וְלִבִּי עֹר	I sleep, <i>but</i> ^a <i>my</i> -heart waketh:—
קוֹל דּוֹדִי רוֹפֵק	[The]-voice-of <i>my</i> -beloved — he knocketh !
”פֶּתַח-לִי אֲחֹתִי”	“Open-to-me, <i>my</i> -sister !
רַעֲיָתִי יוֹנָתִי תַבְמִיתִי	<i>my</i> -love, <i>my</i> -dove, <i>my</i> -innocent-one !
נִשְׂרָאֵטִי בְּמִלֵּא-טֵל	<i>for</i> - <i>my</i> -head is-filled [with] dew,
קִנְצֹתַי רִסִּים לַיְלָה :	<i>my</i> -locks [with] <i>the</i> -drops-of-[the]-night.”
פָּשַׁטְתִּי אֶת-כְּתֹנִיתִי	<i>I</i> -have-put-off <i>my</i> -garment
אֵיכָכָה אֶלְבָּשֶׁנָּה	how <i>shall</i> - <i>I</i> -put-it- ^b on ?
רָחַצְתִּי אֶת-רַגְלִי	<i>I</i> -have-washed <i>my</i> -feet,
אֵיכָכָה אֶזְנָפֶם :	how <i>shall</i> - <i>I</i> -defile-them ?
דּוֹדִי שָׁלַח יָדוֹ מִן-הַחֹר	<i>My</i> -beloved put-forth <i>his</i> -hand from <i>the</i> -lattice,
וּבְמַעֵי הַמּוֹף עָלָיו :	<i>and</i> - <i>my</i> -bowels yearned ^c for- <i>him</i> .

(Man's Nothingness. Job xiv. 1—10.)

אָדָם יֵלֵד אִשָּׁה	Man born-of woman
קָצֵר יָמִים וְשָׂבַע רָגָו :	[is] short-of-days and-full-of trouble,
כַּצִּיץ יֵצֵא וְיִמָּל	<i>Like</i> -a-flower he-cometh-forth and-is cut-off ;

^a *Heb.* and.
gender.^b *Heb.* her, because כְּתֹנִית is of the feminine
^c An expression denoting great compassion.^d *Lit.* And saturated, or satiated of.

וַיִּבְרַח כַּצֵּל וְלֹא יִעֲמֹד ^a	<i>and-fleeth like-a-shadow, and^b- abideth¹-not³</i>
אֶף-עַל-זֶה פָקַחְתָּ עֵינֶיךָ	Even upon him ^b hast-thou- opened <i>thine-eyes</i> ?
וְאַתָּה תָּבִיא בְּמִשְׁפָּט עִמָּךְ :	<i>And-ME wilt-thou-bring in- judgment with-thee?</i>
מִי־יָתֵן טָהוֹר מִטָּמֵא	Who <i>can</i> -produce ^c clean from- unclean?
לֹא אֶחָד :	Not one ^d .
אִם־הָרֹזִים יָמָיו	If determined [be] <i>his-days</i> ,—
מִסְפַּר־הַדְּשִׁים ^e אִתְּךָ	[if the] number- <i>of his-months</i> [be] with- <i>thee</i> ,—
הֲקֵיף עֲשִׂיתָ וְלֹא יַעֲבֹר :	[if] his-bounds <i>thou-have-made</i> — which ^f he-cannot-pass:—
שָׁעָה מֵעַלָיו וַיִּחְדַּל	[Then] turn <i>from-upon-him</i> , and- let-him- <i>cease</i> ^g ,
עַד־יִרְצֶה פְּשִׁכִּיר יוֹמוֹ :	until <i>he-shall-accomplish, as-a hireling, his-day</i> ^h .
כִּי יִשֵּׁן לְעֵץ הַתְּקוּהָ	For there-is <i>to-the-tree</i> a-hope,
אִם־יִפְרֹת וְעוֹד יִחְלִיף	if <i>he-should-be-cut-down</i> , again ⁱ <i>will-he</i> reproduce ^k ,
וַיִּנְקָתוּ ¹ לֹא תִחְדַּל	<i>and-his-suckers-will</i> not- <i>cease</i> ^m .

^a *m. l.* And he shall not stand.

^b *Heb. this^m, i. e. upon this being.*

^c *Heb. shall give, i. e. who can expect purity from impurity.*

^d *i. e.*

None.

^e The first (י) is short (ו).

^f *m. l.* And not he shall

pass.

^g *i. e.* And let him cease to suffer.

^h *i. e.* Until like a

hireling he shall have accomplished his task.

ⁱ *Heb.* And again.

^k *Heb.* and he will exchange, *i. e.* produce fresh branches.

¹ *Sing.*

יִנְקָת a sucker, יִנְקָתוּ his sucker.

^m *i. e.* Will not fail.

אם-יִקְיֶן בְּאֶרֶץ שָׂרֵשׁוֹ	If he should-become-old in the- earth his-root ^a
וּבְעֶפֶר יָמוּת גִּזְעוֹ :	and-in-the-dust should-he-die his- stem ^a .
מֵרִיחַ מַיִם יִפְרֹחַ	From-the-scent-of water he-will- flourish ;
וְעֵשָׂה קִצִּיר כְּמוֹ-נֹטֵעַ :	and-he-will-produce a-harvest ^b as- a plant ^c .
וְגִבֹּר יָמוּת וַיִּחַלֵּשׁ	But-man dieth and-wasteth-away.
וַיָּגוּעַ אָדָם ^d וַאִיֹּף :	and ¹ man ² expireth ¹ and-where [is] he ?

^a i. e. Should its root become old,—should its stem die, yet the tree will again revive, etc.

^b קִצִּיר a harvest, or according to some, a cutting, i. e. young shoots.

^c נֹטֵעַ a plant. Thus several of the versions, Jarchi, and other commentators, who consider this word as a noun: many grammarians, however, consider it as a verb, and then the words כְּמוֹ נֹטֵעַ ought to be rendered, ‘as when fresh planted.’

—גִּבֹּר, אָדָם, וַאִיֹּף—These words have this in common, that they all signify man, yet there is some distinction between them. The first, derived from אֶרֶץ ground, earth, is mostly applied to man in general, or mankind, common, earthly man. The second, derived from אָנֹשׁ, to be sick, mortal, includes the idea of mortality, i. e. mortal man. The third, derived from גִּבֹּר, to be strong, includes the idea of strength and power. Hence the propriety of these terms in their respective places, and particularly of the word וַיִּחַלֵּשׁ ‘and he had become weak.’ The literal sense of this verse is, וְגִבֹּר and the powerful man dies, וַיִּחַלֵּשׁ having previously been deprived of his strength.

(The same sentiments expressed by the inspired Psalmist.

Psalm ciii. 15—17.)

אָנוֹשׁ כְּהֶעָר יָמָיו	Man <i>like</i> -grass [are] <i>his</i> -days;
כִּצְיִן הַשָּׂדֶה בֶּן יָצִין :	<i>as-the</i> -flower- <i>of</i> the-field so he-shoots-up ^a .
כִּי רוּחַ עֲבַר-בּוֹ וַיֵּאָנֶפֶף ^c	For [a]-wind passeth over- <i>him</i> and- <i>he</i> -exists-not
וְלֹא יִפְרָג עוֹד מְקוֹמוֹ :	and-it-shall not know- <i>him</i> ^c again his-[own] place.
וְחֶסֶד יְהוָה	But-[the]-mercy- <i>of</i> the-Lord
מֵעוֹלָם וָעַד-עוֹלָם ^d	[is]- <i>for</i> -ever and-ever
עַל יְרֵאָיו	upon those- <i>that</i> -fear- <i>him</i> ,
וַיִּדְרֹקתוֹ לְבָנָיו בְּנֵי־	and- <i>his</i> -righteousness [extends] to-children's children.

^a Or flourishes.

^b The primitive meaning of רוּחַ is, *wind*, air in motion, but it is also used to denote *the breath*, a *breath of air*, the Divine Spirit or Soul. This clause may, therefore, be rendered either, 'For a breath passes over (or through) him, and he exists no more, *i. e.* a breath of air is sufficient to deprive him of his mortal existence; or, 'For the spirit,' *i. e.* the Divine Spirit, the soul, etc.

^c The translators of the established version, having probably adopted the opinion of some interpreters and commentators, that the pronouns refer to צִיִּין *flower*, have rendered them by *it*. I have, however, followed *Aben Jochia*, who considers the pronouns as referring to אָנוֹשׁ *man*. As for the phrase, 'And the place shall not know him again,' it must in either case be considered as a poetical expression.

^d *m. l.* From everlasting and until everlasting, *i. e.* the mercy of God abideth for ever, and extends to those who fear him.

(*God known from his works. Job xii. 7.*)

שֶׂאל בְּהִמּוֹת וְתִרְךָ	Ask [the] beasts, <i>and-they^a-will-teach-thee</i> :
וְעוֹף הַשָּׁמַיִם וְיִגְדְּלָךְ :	<i>and-[the] birds-of the-heaven, and-they^b-will-tell thee :</i>
אוֹ שִׁיחַ לְאָרֶץ וְתִרְךָ	Or speak <i>to-the-earth, and-she-will-teach-thee.</i>
וְיִסְפְּרוּ לָךְ דְּגֵי הַיָּם :	<i>and they-will-tell thee the-fishes-of the-sea^c.</i>
מִי לֹא־יָדַע בְּכָל־אֵלֶּה	Who knoweth ³ not ² <i>in-all these⁴</i>
כִּי־יַד־יְהוָה עָשְׂתָה זֹאת :	<i>that the-hand-of-the Lord hath-done this^d ?</i>
אֲשֶׁר בְּיָדוֹ נִפְשׁ כָּל־חַי	<i>In²-whose¹-hand² [is] the-soul-of all-the-living</i>
וְרוּחַ כָּל־בֶּשֶׂר־אִישׁ :	<i>and-[the] spirit-of-all men ?</i>
הֲלֹא אָזֶן מִלִּין תִּבְחֶן	<i>Doth-not [the]-ear² distinguish⁴ words³ ?</i>
וְחֹךְ אֵכֶל ? טַעַם־לוֹ :	<i>and [the]-palate [the] food it tastes ?</i>
בִּישִׁישִׁים חֲכָמָה	<i>[Is-there-not] wisdom² in-the-aged¹</i>
וְאָרֶךְ יָמִים תִּבְוֶנָה :	<i>and [in] length-of days under-standing[*] ?</i>

^a *Heb.* and *she* will teach thee, *i. e.* each of them will teach you.

^b *Heb.* and he will tell thee.

^c *i. e.* And the fishes of the sea will

tell thee.

^d *i. e.* Who cannot discern from all these that the

power of the Lord has formed them.

^e *m. l.* 'And the spirit of

all flesh of man;' alluding to the animal spirit—that even this is not the effect of mere organization.

^f *m. l.* Shall taste to him, *i. e.*

what is agreeable or disagreeable to it. The word הֲלֹא *is it not*, must be understood in this clause as well as in the following.

^{*} The

words *and whence do they derive it?* must here be understood, and the next verse must be considered as the answer.

עִמּוֹ הַכְּמָה וְגִבּוֹרָה With-him (God) [*are*]-wisdom *and*-
strength¹

לֹא עֲצָה וְתִבּוּנָה : To-him [belong]-counsel *and*-
understanding.

(*God's Omniscience. Psalm xciv.*)

עַד-מָתִי רְשָׁעִים יְהוָה How-long^a [shall the] wicked,
[O] Lord!

עַד-מָתִי רְשָׁעִים יִשְׁעֻלוּ? How-long^a, [the]-wicked, *shall*-
they-triumph?

עַמּוֹ יְהוָה יִדְכָּאוּ Thy-people, Lord, *they*-crush^b;

וְנַחֲלָתָהּ יִשְׁעֲנוּ *and*-thy-heritage *they*-afflict^b :

אֶלְמָנָה וְגֵר יִתְּרוּ Widow *and*-stranger *they*-slay^b

וְיִתְּמוּ יִתְּרוּ *and*-orphans *they*-murder^b :

וְיֹאמְרוּ לֹא יִרְאֶה-יְהוָה *And*-[yet]-they-say, God¹ shall²-
not²-see³;

וְלֹא-יִבִּין אֱלֹהֵי יַעֲקֹב : *and*¹-he² shall²-not¹ regard² — the
God-of Jacob^c.

כִּינֹר בְּעֵרִים בְּרַעַם Consider-ye brutes, amongst-the
people,

וּבְסִילִים מָתִי תִשְׁכְּלוּ? *and*-[ye] fools, when *will*-ye-be-
wise?

הֲנִשְׁמַע אֹזֶן הָלֵא? *He*-that-planteth [the]-ear *shall*-
he-not-hear?

אִם יִצְרֶה עֵינַי הֲלֹא-יִבִּיט : Or-*he*-that-formeth [the]-eye *shall*-
not-he-see?

הֲיִסְרֹר גּוֹיִם הֲלֹא יִכְבֶּה *He*-that-chastises nations *shall*¹-
not³-he¹-punish¹?

^a Heb. Till when.

^b The corresponding Hebrew verbs are expressed in the future *shall crush*, *they shall* or *will afflict*, etc.

^c *i. e.* The God of Jacob will not regard.

הַמְלִיכִיךָ אֶדְעַת : יְהוָה	<i>He-that teacheth-man knowledge*</i> —the Lord—
יִדְעֶה מַחְשְׁבוֹת אָדָם	<i>he-knoweth the-thoughts of man</i>
כִּי־הֵמָּה הִבֵּל :	<i>although they [are] vain.</i>
<i>(God's Omnipresence. Psalm, cxxxix. 7—14.)</i>	
אָנָּה אֵלַי מִרוּחֶךָ	<i>Whither shall-I-go from-thy spirit ?</i>
וְאָנָּה מִפְּנֵיךָ ^a אֵלֶּכְרָח :	<i>and-whither from-thy-presence shall-I-flee ?</i>
אִם־אֶסַּק שָׁמַיִם שָׁם אָתָּה	<i>If I ascend-up [into] heaven there thou [art]</i>
וְאֶצְעָה שְׂאוֹל הַנֶּגֶד :	<i>and-should-I-make my-bed [in the] grave behold-thou-art-there.</i>
אֶשָּׂא כַנְפֵי־שָׁחַר	<i>[if] I take the wings-of the-dawn</i>

* Knowledge, דַּעַת. The Hebrew verse ends with this word, which, as it leaves the sense incomplete, has probably induced the Translators of the *Established Version* to add the words ‘*shall he not know*’ (הֲלֹא יָדַע). But as there are no such words in the Hebrew text, I have preferred the opinion of *Aben Ezra*, who considers the clause הַמְלִיכִיךָ אֶדְעַת as connected in sense with the following verse; viz. *He that teaches man knowledge, namely, the Lord, he knows the thoughts of man*, etc. This rendering is congenial to the whole context. For whereas the *wicked* consider the Deity as too exalted to concern himself about their foolish thoughts and vain actions, the inspired Psalmist declares, that since the Divine Being has bestowed knowledge on (אָדָם) *insignificant man*, he knows likewise his thoughts, although those thoughts are vain. (See *Aben Ezra, Comment.*; and *Mendelssohn's Translation of the Psalms.*)

^a *From thy face, i. e. from thy attending presence.* The word פְּנִים is never used in the singular number.

אֶשְׁכֵּנָה בְּאַחֲרֵית יָם :	If I dwell <i>in-the</i> uttermost-part- <i>of-the</i> sea
גַּם-שָׁם יָדְךָ תִּנְהַגִּי	Even there <i>thy-hand</i> shall-lead-me
וְתִאָּחֲזֶנִּי יְמִינְךָ :	and ¹ <i>thy-right-hand</i> ² shall ¹ -hold ¹ - me ¹ .
וְאָמַר אֶךְ-חֹשֶׁךְ יִשְׁכַּנִּי ^a	If-I-say but darkness shall-cover- me,
וְלֵילָה אֹרֶךְ בַּעֲרָנִי :	then [the very] night [is] light about-me.
גַּם חֹשֶׁךְ לֹא-יִחְשֹׁךְ ^b מִמֶּנִּי	Yea, darkness hideth not <i>from-</i> thee,
וְלֵילָה כִּיּוֹם יֹאִיר ^c	and night giveth-light ³ <i>as-the-day</i> ³ ;
כַּחֲשִׁיכָה כְּאוֹרָה ^d	like darkness like light ^e .
כִּי-אַתָּה קִנֵּיתָ ^f כְּלִי	For thou <i>thou-hast-formed my-</i> reins :
תִּסְכְּנִי בְּבֶטֶן אִמִּי :	<i>thou-hast-covered-me in-the-womb</i> <i>of my-mother.</i>
אֲדָרְךָ עַל כִּי נִזְרָאתָ ^g	I-will-praise-thee because fearfully distinguished-have-I-been.
נִפְלְאוֹת מַעֲשֶׂיךָ	wonderful <i>are thy-works—</i>
וְנַפְשִׁי יִרְעֶת מְאֹד ^h :	and-that-my-soul knoweth [it] well! ^h

^a *Kinchi* renders this word ‘shall obscure me,’ from עֲרִיבָה *the evening*.

^b Lit. ‘Shall not darken,’ *hide* or *conceal*.

^c Lit. ‘Shall cause

light,’ *i. e.* *shine, give light*.

^d The double comparative

indicates that the things compared are both alike.

^e *i. e.* They

are both alike to God.

^f Lit. ‘Thou hast possessed,’

from קָנָה *to obtain possession*, to become proprietor of a thing.

^g From פָּלָה *to separate*, to distinguish by particular regard—alluding to the fearful and wonderful characteristics of man.

^h *i. e.* Wonderful are all thy works; and that my soul should be capable of knowing and discerning it, is not the least wonderful.

(*True Worship.* Micah vi. 6—8.)

בָּמָה אֶקְדֹּם יְהוָה	<i>With-what shall-I-come-before the-Lord ?</i>
אֶשְׂכָּן לֵאלֹהֵי מָרוֹם ^a	<i>shall-I-bend to-the-God-of heaven ?</i>
הֲאֶקְדֹּמָה בְּעֹלוֹת	<i>Shall-I-come-before-him with-burnt-offerings ?</i>
בְּעֻלֵּי שָׁנָה ^b :	<i>with-calves-of a-year-old ?</i>
הֲיִרְצֶה יְהוָה בְּאַלְפֵי אֵילִים	<i>Can-the-Lord be-pleased with-thousands-of rams ?</i>
בְּרִבְבוֹת נְחָלֵי שָׁמֶן ^c	<i>with-myrriads-of rivers-of oil ?</i>
הֲאֶתֵּן בְּכוֹרִי בְּשָׁעִי	<i>shall-I-give my first-born [for] my-transgression ?</i>
פְּרִי בְטֶנִי ^d תַּמְאֵת נַפְשִׁי :	<i>the-fruit-of my-body [for the] sin-of-my-soul ?</i>
הִגִּיד לְךָ אָדָם מַה-טוֹב	<i>He-has-told thee, O man! what [is] good ;</i>
וּמַה-יְהוָה דּוֹרֵשׁ מִמֶּךָ	<i>and-what requires² the-Lord¹ from-thee</i>
כִּי אִם-עֲשׂוֹת מִשְׁפָּט ^e	<i>but to-do justice,</i>
וְאַהֲבַת חֶסֶד ^f	<i>and-to-love mercy.</i>
וְהִצַּנֵּעַ ^g לָכֶת עִם אֱלֹהֶיךָ :	<i>and-humbly to-walk with-thy-God.</i>

^a *The height, i. e. the heaven.*

^b *Lit. Sons of a year ; a peculiar way of expressing the age of persons or animals.*

^c רִבְבָה *a*

myriad, ten thou-and.

^d בֶּטֶן *the belly, womb, body.*

^e *Lit. The doing of justice.*

^f *Lit. The love of mercy.*

^g *The infinitive is here used instead of the adverb.*

CHAPTER III.

§ 1.—INTRODUCTORY OBSERVATIONS.

Accents. טַעֲמִים , נְיָנוֹת

1. Accents are peculiar marks or characters placed above, below, at the beginning, or end of words, and in a few instances between them.

No part of Hebrew grammar is attended with greater difficulties than the Accents. Grammarians do not agree concerning either their exact number, names, or powers; and many of the most learned have honestly acknowledged their inability to unravel this complicated system, or to explain satisfactorily, why its authors have employed so many signs, or why they have, in many instances, preferred one set of accents to others of the same value. To give even an abridged statement of the contradictory opinions on this subject, would require more space than my limits would allow, and a minuteness of detail wholly inconsistent with the object of an elementary work. Indeed, most willingly would I have spared the learner the embarrassment arising from the multiplicity of the signs, similarity of the forms, and strangeness of the names of the accents, were it not from their close connection with the vowel points, on which they exercise a considerable influence, and for their great utility in pointing out the relation between words considered as members of a sentence. Nevertheless, instead of perplexing the student with rules that cannot be understood without a thorough acquaintance with the general structure of the language, I shall, for the present, only subjoin a table (to which the learner may now and then refer) containing the forms, position, and names of the accents; and point out their general uses and importance.

2. Table containing the forms, position, and names.

FORMS.	POSITION AND NAMES.	FORMS.	POSITION AND NAMES
	<i>Distinctives.</i>		<i>Conjunctives.</i>
1 {	סֶלֶק : סוּף פֶּסוּק or	—	מוֹנֵחַ or שׁוֹפֵר יֶשֶׁר
1 {	אַתְנַח , אֶתְנַחְתָּא . .	—	מִהַפֵּךְ , שׁוֹפֵר הַפּוֹךְ
2 {	סְגוּלָּה , שְׂרִי , סְגוּלָּתָא	—	קִרְבָּא
2 {	זִקָּה קָטוֹן	—	דִּרְגָּא . . שׁוֹפֵר גָּלְגַּל
2 {	זִקָּה גָּדוֹל	—	תְּלִישָׁא קְטַנָּה † . .
2 {	טַבְּחָה מְרַחָא *	—	מִרְבָּא
2 {	רְבִיעִי	—	מִרְבָּא כְּפֹלָה
2 {	זִרְקָא	—	יֶרֶח בֶּן יוֹכוֹ
3 {	פִּשְׁטָא פִּשְׁט		
3 {	הַבֵּיר		
3 {	יְתִיב		
3 {	שְׁלֵלָת		
4 {	פִּזֹּר		
4 {	קִרְנֵי פָּרָה , פִּזֹּר גָּדוֹל		
4 {	תְּלִישָׁא גָּדוֹלָה , תְּלִישָׁא		
4 {	גִּרְשִׁי , אֶזְלָא		
4 {	גִּרְשִׁים שְׁנֵי גִרְשִׁין		
4 {	פְּסִיק ^a		
	^a Placed between words as עֲשֵׂה וְכָלָה (Gen. xvii. 21.) This accent is also called לְגִרְמִיָּה when it occurs before — as— מְעַשֶׂה י פִּדְבֵּר הַנָּה (Gen. xvii. 25.)		
			The following occur only in the Psalms, Proverbs, and Job.
		—	מִהַפֵּךְ עוֹלָה וַיּוֹרֵד
		—	גִּרְשִׁי וּרְבִיעִי
		—	טַבְּחָא מִפְּסִיק , דְּחִי
		—	זִרְקָא וּמִרְבָּא
		—	זִרְקָא וּמִהַפֵּךְ
			To the above may be added כִּמְה (״), which is placed between two or more words; and (י) metheg (see p. 22).
			When this mark (י) is placed at the right of sh'va, as in תַּחֲיִי , it is called גַּנְגְּ-יָא gang-ya.

*There are some instances in which this accent is used as a conjunctive.

† Called also מְרַסָּא, and used sometimes as a distinctive of the 4th class.

§ 2.—NATURE, USE, AND IMPORTANCE OF
THE ACCENTS.

1. The Hebrews, like many other ancient nations, were accustomed to accompany their public reading with a kind of song or chant*. The accents were, therefore, to them a species of musical notes by which they regulated the particular modulation of the voice and intonations in reading. Hence the name נְגִינֹת n'gī-nō'th, from נָגַן, *to play on a musical instrument, to sing or chant*.

2. But one of the principal uses of the accents is to point out the syllable on which the stress of the voice is to be laid. In this respect they are similar to our accents in the words *húman, humáne, coun'tenance, presúme*; with this difference, that in Hebrew, the accent can only be placed either on the last syllable, termed מְלֶרַע *below*, i. e. *last*; as, בְּרָא'שִׁית בָּרָא אֱלֹהִים B'râshī'th bārā' ǽlōhī'm; or on the one before the last, termed מְלַעֵל *above*, i. e. *penultimate*; as, שָׁמַיִם שָׁמַיִם shā-mā'-yim, אֲרֵץ אֲרֵץ ā'-rets, תְּהוֹ תְּהוֹ thō'-hū, בְּהוֹ בְּהוֹ bō'-hū,

* This custom, in as far as regards the public reading of particular portions of Scripture, such as the LAW (*Pentateuch*), Haphtoroth (*Sections from the Prophets*), etc. is still retained by the Jews, who accompany the reading of each of these portions by peculiar melodies, regulated and represented by the accents. These melodies being merely national, and having no influence on the sense of Scripture, cannot be of any use to the student.

הֶשֶׁךְ hō'shech, רוּחַ rū'ach, מְרִיחֶפֶת m'ra-hé-feth, מַיִם mā'-yim* (see Gen. i. 1—2†).

The necessity of laying a stress on a particular syllable in words consisting of more than one syllable, is obvious; for without it, such words could not be distinguished from monosyllables, and would either have no meaning at all, or a different one from that which the speaker might wish to convey. Thus, for instance, *mánage* would sound like *man age*; *ácorn* like *a corn*. Thus also in Hebrew, זֶרַע zé-ra (*seed*), would sound like רַע זֶה, which would signify, '*this is bad*.' בָּשָׂר bā-sā'r (*flesh*), would sound like שָׂר בָּא שָׂר which means, '*the prince came*.'

3. In English, the accent frequently distinguishes between nouns and verbs: as, to *contráct*, a *con'tract*, and often alters the meaning of words, as *désert* (a wilderness), *desért* (merit). The same is the case in Hebrew. Thus, בִּינָה bīnā'h, accented on the ultimate, signifies *understanding*; but the same word accented on the penultimate, בִּינָה bī'nāh, signifies *understand thou*. קוּמִי kumī', signifies *my rising*; but קוּמִי kāmī, signifies *rise thou*[†]. Thus also בֹּאִי bō-ī', *my coming*, בֹּאִי bō'ī, *come thou*[†]; בָּנוּ bā'nū, *with us*, בָּנוּ bānū', *they did build*; מְרָה mā'rāh, *she is bitter*, מָרָה mā'rā'h, *he resisted, rebelled*.

* As the translations of these words have already been given in pages 51, 57, etc. it was not thought necessary to repeat them here.

† In order not to distract the attention of the learner, we shall confine our examples, whenever it can conveniently be done, to a few of the first chapters of GENESIS.

The preceding examples sufficiently show the necessity of attending to the situation of the accent. But as the particular rules by which that situation may grammatically be known, cannot be well understood without a previous acquaintance with the general structure of the language, we shall reserve them for their proper places; and notice only the two following:—

4. First Rule. All words terminating in a compound syllable (p. 20), formed by a long vowel, have their accents on the last syllable: as, **אֱלֹהִים, בְּרֵאשִׁית**, **וַיִּבְרָא** (Gen. i. 1—7). Of the same character are the following words: **גָּדוֹל** *great*, **קָטָן** *little*, **נָהָר** *a river*, **זָהָב** *gold*, **מָחָר** *soon*, **בָּרוּךְ** *blessed*, **לִמּוֹד** *to learn*, **לוֹמֵד** *one that learns*, **יַעֲזוֹב** *he shall forsake*, **תִּמְשָׁל** *thou shalt rule*, **בְּכָל** *over all*. This, of course, comprehends all masculine and feminine plurals: as, **מְאֹרֹת** *lights*, **יָמִים** *days*.

This rule is founded on a principle maintained by grammarians: viz. ‘*That unaccented long vowels cannot form a compound syllable.*’ Hence, when, from causes to be hereafter explained, the terminating syllable is deprived of its accent, being joined to the following word by **מִקְנֶה**, or when the accent requires to be removed to the penultimate*, the long vowel is changed, generally into its corresponding short vowel: thus (◌◌) into (◌◌), (◌◌) into (◌◌), ◌ into short (◌), etc.

This will explain to the student why the same word often appears with different vowel points, without changing its signification. Thus, **אֵת, וְאֵת** (Gen. i. 1.) have (◌◌) under א, because they have the accent, but in verse 4, 7, etc. the same words are without the accent, being joined to the words following them, and are, therefore, pointed

* As in **וַיִּשָּׁב** from **וַיִּשָּׁב** from **וַיִּשָּׁב**, **אֵלֶיךָ** instead of **אֵלֶיךָ**. (See page 85.)

חַל־ and not חַל. It is the same with the word חֹל־ chōl, and חֹל, *all* (see Gen. i. 30). Also with the word יַעֲזֹב ya-ā-zob, (Gen. ii. 24.) and תִּמְשֹׁל tim-shol (Gen. iv. 7.) which otherwise would have been יַעֲזֹב, תִּמְשֹׁל*.

5. Second Rule. All words consisting of, or terminating in, two short vowels, the penultimate of which is neither followed by dagesh nor sh'va final, or, in other words, forming simple syllables (p. 20), have their accent on the *penultimate*: as יָרַע, תָּהַת, עָרַב, מָיִם, מְרַחֶפֶת, שָׁמַיִם, אֶרֶץ, יָרֵק, נִפְשׁ, שָׁרִין, עָרַב, מָיִם, מְרַחֶפֶת, שָׁמַיִם, אֶרֶץ, יָרֵק, נִפְשׁ, שָׁרִין, (Gen. i.) Of the same nature are the following: עֵיִן *an eye*, רֶגֶל *the foot*, שְׁנַיִם *two*, שְׁנַיִם *teeth*, בֵּית *a house*, עֵצֶר *a gate*, יַיִן *wine*, לַיִל *night*, קַיִן *summer*, שֶׁבַע *seven*.

This rule is founded on another principle maintained by ancient grammarians: viz. *That short vowels cannot form syllables unless they are followed by dagesh or sh'va final.* Hence, when neither of these take place, the vowels must have either *metheg* or a principal accent; and whereas *metheg* cannot come on the penultimate syllable, unless that syllable be succeeded by sh'va initial, it follows that all such words, to which the preceding rule applies, must have the accent. But this rule, though generally correct, is not without its exceptions.

Observe.—That most of the accents as exhibited in the preceding table, are placed on the syllable on which the stress of the voice is to be laid.

* In cases where such changes would operate against some other grammatical law, the long vowel is retained, but receives *metheg*: examples are וַיִּשָּׁם (Gen. ii. 13. 14.) עֵיִן (verse 15.) תָּהַת (iv. 12.) וַיִּשָּׁם (iv. 25.) etc.

There are, however, some which are always placed on the first letter of the word: as, תְּלִשָּׁה , יְהִיב , etc. and others which are always placed on the last letter: as, סְנוּלָה , זֶרְקָא , etc. In all such cases, the real place of the accents can only be known from analogy.

קִרְיָא and פְּרָצָא have the same shape, but the former is always placed on the tonic syllable, whether ultimate or penultimate, whilst the latter comes on the last syllable; and when analogy requires the accent to be on the penultimate, then the ־ is repeated: as, תְּהִי (Gen. i. 2).

When words have two dissimilar accents, as וּלְמִוְעָדִים (Gen. i. 15.) the first is considered as *metheg*, and the second as the *principal* accent.

To avoid the concurrence of two principal accents which would happen when words accented on the last syllable are followed by accented monosyllables, or by dissyllables accented on the penultimate, the accent of the first word is frequently removed from the *ultimate* to the *penultimate**: as קָרָא לְיִלְהָה (Gen. i. 5.) instead of $\text{קָרָא; אֶת; אֶחָדִי; אֶת}$ (Gen. xii. 13.) instead of $\text{אֶחָדִי; נָא; הַפָּרֶדֶר}$ (Gen. xiii. 9.) instead of הַפָּרֶדֶר , (..) being changed into (ז). In some cases the first word is deprived of its accent, and joined to the next by (׃): as, יַעֲקֹב־אֵיט (Gen. ii. 24.) instead of יַעֲקֹב , (י) being changed into *short* (ֹ); לִדְלֹלֶה (Gen. xii. 1.) (instead of לִדְלֹלֶה , (..) being changed into (ז). See Observation on Rule 1. p. 82.

§ 3. — USE OF THE ACCENTS IN SHOWING THE RELATION OF WORDS CONSIDERED AS MEMBERS OF A SENTENCE.

1. The second use of the accents is to show the relation subsisting between words considered as

* This is denominated נָסוּג אֶחָדִי *removed back*.

members of a sentence or period. In this respect they are divided into *conjunctives* and *distinctives* (see the Table). The conjunctives have this in common, that they indicate a close connection between the word accented with either of them, and that which immediately follows it, as may be seen from the following examples: וַיֹּאמֶר אֱלֹהִים *and God said*, יְהִי אוֹר *there shall be light*, וַיְהִי אוֹר *and it was light*, וַיֵּרָא אֱלֹהִים *and God saw* (Gen. i).

2. The *distinctives* represent pauses of various degrees, according to the order in which they are classed in the Table.

The precise nature of these pauses cannot exactly be defined, as some of them frequently indicate longer or shorter pauses, according to the places which they occupy in a sentence; but speaking generally, they may, in some respect, be compared to our marks of punctuation; and this in the following manner:—

Those contained in No. 1 (p. 79), represent the greatest pauses, somewhat similar to our Period and Colon.

No. 2. . . . Colon & Semicolon.

No. 3. . . . Semicolon & Comma.

No. 4. . . . Comma & Semicomma.

3. The accents comprehended in No. 1 and 2, are the most important, because they point out the simple sentences of which a compound sentence may happen to consist, as well as the principal members: thus,

סָלֹק accompanied by (:) marks the end of the verse*, whether the verse contains one or more propositions: as, : וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם שְׁלִישִׁי *And-there-was-evening and-there-was-morning the-third day* (Gen. i. 13.) וְנֹחַ מָצָא חֵן בְּעֵי יְהוָה *But-Noah found grace in-the-eyes of the Lord* (Gen. iv. 8.)

אֶתְנַח (א) marks the next principal division, and generally occurs in verses containing two or more distinct propositions: as, וַיֹּאמֶר אֱלֹהִים יְהִי אֹרֶךְ וַיְהִי־אֹרֶךְ *And-God-said, Let-there-be light; and-there-was light* (Gen. i. 3). See also the next verse.

Sometimes, however, (א) is placed only by way of emphasis (see Gen. i. 1), where אֱלֹהִים has the accent, although the verse contains only one proposition.

כְּגֹל (ג) marks the next principal division, and generally occurs in verses containing three distinct propositions.

וַיַּעַשׂ אֱלֹהִים אֶת־הָרָקִיעַ וַיְבָרֶל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ וַיְהִי־כֵן :

And God made the expanse; and he divided between the waters which were under the expanse, and between the waters which were above the expanse: and it was so (Gen. i. 7).

* There are, however, instances in which סָלֹק marks the end of a verse without the sense being completed (see Gen. xxiii. 17).

It is likewise often placed before a parenthesis (see Gen. i. 28. ii. 23), and has very frequently the force of a comma only. The other four indicate sometimes greater and sometimes lesser divisions, according to their situation, regulated chiefly by the length and shortness of the verse, as the learner may perceive, by perusing the phrases in which they are found*.

The principal distinctive accents, and especially קָלוּן (°) and אֶתְנָה (*), in consequence of the pauses which they produce, frequently change sh'va into a vowel, and the short vowels into long ones: as, אֲנִי-אֲנִי *I*; אַתָּה-אַתָּה *thou*; יָדְךָ-יָדְךָ *thy hand*; אֶרֶץ-אֶרֶץ; שָׁמַיִם-שָׁמַיִם; מַיִם-מַיִם (Gen. i).

The preceding observations, it is hoped, will be found sufficient to give the learner a general idea of the Hebrew accents. To enter into further detail on a subject so intricate would be a waste of time and labour. I shall, therefore, conclude this article with a few examples, showing the use of the accents in determining the sense of particular passages.

1. וַיֹּאמֶר יְהוָה (Gen. iv. 6) signifies, '*And the Lord said,*' because וַיֹּאמֶר has a conjunctive accent, which shows it to be closely connected with the following word: but the same words, וַיֹּאמֶר יְהוָה (Gen. xxiv. 12) signify, '*And he said, O Lord!*'

* Thus, Zākaph kātōn upon לִרְקֹעַ represents a greater pause than the same accent upon הַפְּתִיחַ (Gen. i. 7). See also verse 2, Gen. i., where this accent on the word וְנִבְרָא is equivalent to our *colon*, but on אֱלֹהִים in the same verse, it is only equivalent to our *comma*.

because וַיֹּאמֶר* has a distinctive accent, showing it to be disjoined from the following word, and forming a phrase by itself.

2. לֹא אֲכָל (Gen. xxiv. 33) with a conjunctive accent on אֲכָל, signifies, '*I will not eat*;' but the same words with a distinctive accent on לֹא: thus לֹא אֲכָל, would signify, '*No, I will eat*' (see Gen. xviii. 15, 21. xix. 2).

3. וַיֹּאמֶר עֶבֶד אַבְרָהָם אֵלָיו (Gen. xxiv. 34) without the accents, might either signify '*And the servant of Abraham said, I am,*' etc. or '*And he said, the servant of Abraham I am,*' i. e. and he (Eleazer) said, I am Abraham's servant. The distinctive accents on וַיֹּאמֶר and on אֵלָיו show that the last is the true meaning.

4. הַמְּלַאֲכֵל הַגֹּאֲלֵל might signify, '*the redeeming angel*;' but הַמְּלַאֲכֵל הַגֹּאֲלֵל † אֵתִי (Gen. xlviii. 16) signifies, '*The angel who redeemed me.*' In the former case, the conjunctive accent on הַמְּלַאֲכֵל would show it to be closely connected with הַגֹּאֲלֵל, as every qualifying word is with that which it qualifies or defines. In the second example, the accent (◌־) shows that הַמְּלַאֲכֵל is less connected with הַגֹּאֲלֵל than this word is with אֵתִי.


5. וַיְגִי יַעֲקֹב בָּאוּ כֵּן הַיְעָרָה בְּשִׁמְעֵם וַיִּתְעַצְבוּ הָאֲנָשִׁים (Gen. xxxiv. 7). Whether the word בְּשִׁמְעֵם belongs to the preceding or to the following clause, cannot be determined by the text, but the (◌־) on this word shows that the authors of the accents had

* The (◌־) under ׀ is in consequence of the distinctive accent.

† This accent, though placed in the Table amongst the conjunctives, is frequently used as a distinctive, and generally shows that the connection between it and the word which follows it, is not so close as that which subsists between the following and that which comes immediately after it.

Simple Phrases, in which the PRONOUNS and the Verb TO BE are exemplified.

• ^b אֲנִי אָבִי ^a וְאַתָּה בֶּן ^f	I-[am] thy-father, and-thou-[art] my-son.
• ^a אֲנִי אִמִּי וְאַתָּה בַּת ^f	I-[am] thy-mother, and-thou-[art] my daughter.
• אֲנִי אָחִי וְאַתָּה אֲחוֹת ^e	I-[am] thy-brother, and-thou-[art] my-sister.
• הוּא אָבִי וְהִיא אִמִּי	He-[is] my-father, and-she-[is] my-mother.
• הִיא אִמִּי וְהוּא בֶּן	She-[is] his-mother, and-he-[is] her-son.
• אֲנִי וְבָנָי אֲבִירָא	We-[are] thy-sons, and-thou-[art] our-father.
• אֲנִי וְאָחָי וְאַתָּה וְאֲחוֹתָ	We-[are] thy-brothers, and-thou-[art] our-sister.
• אֲתֶם בָּנָי וְאַתֶּן בָּנוֹת ^f	Ye-[are] my-sons, and ye-[are] my-daughters.
• הֵם בָּנָיו וְהֵן בָּנוֹתָיו	They-[are] his-sons, and-they-[are] his-daughters.
• הֵמָּה בְּנֵיכֶם וְהֵנָּה בָּנוֹתֵיכֶם ^f	They-[are] your-sons, and-they-[are] your-daughters.
• הִיא אִמְּכֶם וְהוּא אָבִיכֶם ^m	She-[is] your-mother, and-he-[is] your father.

 The terminations marked ^m are used when the person or persons addressed, or to whom the possessive pronouns relate, are of the Masculine Gender; those marked ^f are Feminine; and the rest are common to both Genders.

^a אב *a father.*

^b בן *a son.*

^c אם *a mother.*

^d בת *a daughter.*

^e אח *a brother.*

^f אחת *a sister.*

זֶה בִּנְיָם וְזֹאת בְּתֻלָּה •	This-[is] <i>our-son</i> , and-this-[is] <i>our-daughter</i> .
אֵלֶּה בְּנֵיהֶם וְאֵלֶּה אֶחָיו •	These-[are] <i>their-sons</i> , and-these-[are] <i>their-brothers</i> .
הוא איש והיא אישה :	He-[is a] <i>man</i> , and-she-[is a] <i>woman</i> .
אתה והאיש היא והאישה :	Thou-[art] <i>the-man</i> . She-[is] <i>the woman</i> .
הנער הנזה • הנערה הזאת :	This ² <i>boy</i> ¹ . This ² <i>girl</i> ¹ .
זה הנער • זאת הנערה :	This-[is] <i>the-boy</i> . This-[is] <i>the-girl</i> .
הנערים האלה • הנערות האלה :	These ² <i>boys</i> ¹ . These ² <i>girls</i> ¹ .
אלה הנערים • אלה הנערות :	These-[are] <i>the-boys</i> . These-[are] <i>the-girls</i> .
זאת האישה וזה בנה :	This-[is] <i>the-woman</i> , and-this-[is] <i>her-son</i> .
לא זה הדרך ולא זו העיר :	This ² -[is] not ¹ <i>the-way</i> , neither-[is] <i>this the-city</i> ^a .
מי זה • מה זה :	Who-[is] <i>this</i> ? What-[is] <i>this</i> ?
מה עשיתי לך :	What <i>have-I-done</i> to- <i>thee</i> ?
מה זאת • מה אלה :	What-[is] <i>this</i> ? Who-[are] <i>these</i> ?
מי אתה • מה שמך • :	Who-[art] <i>thou</i> ? What-[is] <i>thy-name</i> ?
בת מי זאת :	Whose daughter-[art] <i>thou</i> ? ^b
בן מי זה העלם :	Whose son-[is] <i>this lad</i> ? ^c
האיש אשר ראה אתי :	<i>The-man</i> who saw me.

^a *m. l.* Not this the way, and not this the city.

^b *m. l.* Daughter who thou ?

^c *m. l.* Son who this *the-lad* ?

הבית אשר בנה :	<i>The-house which he-built.</i>
אנכי גער קטן :	<i>I-[am a] little³ boy².</i>
אנכי געזעה קינדע :	<i>I-[am a] little³ girl².</i>
אתה אייז חכם :	<i>Thou-[art a] wise³ man².</i>
הוא מלך גדול :	<i>He-[is a] great³ king².</i>
היא אישה חכמה :	<i>She-[is a] wise³ woman².</i>
אנחנו רעבים וצמאים :	<i>We-[are] hungry and-thirsty.</i>
קין היה עבד אדמה :	<i>Cain was [a] tiller-of [the]-ground.</i>
הוה היתה אם כל-חי :	<i>Eve was mother-of all-living.</i>
גר הייתי בצארין :	<i>I-have-been^b [a]-stranger¹ in-the-land².</i>
איפה היית בני :	<i>Where hast-thou-been, my-son ?</i>
איפה היית בתי :	<i>Where hast-thou-been, my-daughter ?</i>
היינו בבית אחינו :	<i>We-have-been in-the-house-of our-brother.</i>
הייתם במקום הזה :	<i>Ye-have-been in²-this³-place².</i>
לא הייתם שמה :	<i>Ye-have² not¹ been³ there.</i>
בניו ובנותיו היו פה :	<i>His-sons and-his-daughters were-here.</i>
יש לי ^b כסף :	<i>There-is to-me silver, i. e. I have silver.</i>
—לך זהב ^m :	<i>—to-thee gold, i. e. thou hast gold.</i>

^a Strictly speaking, **יש** signifies 'there exists,' and **ישנו** 'there exists not.'

^b The dative Pronouns are frequently used to denote possession without the word **יש**.

יֵשׁ לָךְ נְחֹשֶׁת :	There-is to- <i>thee</i> copper, <i>i.e.</i> thou hast copper.
לֹא בַרְזֶל :	—to- <i>him</i> iron, <i>i.e.</i> he has iron.
לֹא תִּינ :	—to- <i>her</i> tin, <i>i.e.</i> she has tin.
לָנוּ עֹפֶרֶת :	—to- <i>us</i> lead, <i>i.e.</i> we have lead.
לָכֶם ^m בַּיִת :	—to- <i>you</i> [a]-house, <i>i.e.</i> you have a house.
לָכֶם ^r בָּתִּים :	—to- <i>you</i> houses, <i>i.e.</i> you have houses.
לָהֶם ^m עֶבֶד :	—to- <i>them</i> [a]-slave, <i>i.e.</i> they have a slave.
לָהֶם ^r עֲבָדִים :	—to- <i>them</i> slaves, <i>i.e.</i> they have slaves,
הֲיֵשׁ לֹא אָח :	Is-there to- <i>him</i> [a]-brother, <i>i.e.</i> has he a brother?
הֲיֵשׁ לֹא בֶן :	Is-there to- <i>him</i> [a]-son, <i>i.e.</i> has he a son?
יֵשׁ-לָנוּ אָב זָקֵן :	There-is to- <i>us</i> an aged ⁺ father ¹ , <i>i.e.</i> we have an aged father.
יֵשׁ-לִי אִם זָקֵנָה :	There-is to- <i>me</i> an aged ⁺ mother ³ , <i>i.e.</i> I have an aged mother.
אֵין לִי בֶן :	There-is-not to- <i>me</i> [a]-son, <i>i.e.</i> I have not a son.
אֵין לָהּ בַת :	There-is-not to- <i>her</i> [a]-daughter, <i>i.e.</i> she has not a daughter.
לֹא הָיָה בֶן יָחִיד :	To- <i>him</i> was [an]-only ⁺ son ³ , <i>i.e.</i> he had an only son.
לֹא הָיְתָה בַת יְחִידָה :	To- <i>her</i> was [an]-only ⁺ daughter ³ , <i>i.e.</i> she had an only daughter.
בָּנִים רַבִּים הָיוּ לוֹ :	Many sons were to- <i>him</i> , <i>i.e.</i> he had many sons.
לֹא הָיוּ לוֹ אֲחִים :	Not ¹ to- <i>him</i> ² were ² brothers, <i>i.e.</i> he had no brothers.

בָּרֶס הָיָה לְשֹׁלֹמֹה :	[A]-vineyard [there]-was to-Solomon, <i>i.e.</i> Solomon had a vineyard.
שָׂדֵי וּבְרָמִים יִהְיוּ קָךְ :	Fields and vineyards shall-be to-thee, <i>i.e.</i> thou shalt have fields and vineyards.
לֹא הָיוּ עִמִּי :	They-were ¹ not ¹ with-me.
אֲנִכִּי אֶהְיֶה ^a עִמָּךְ :	I-will-be with-thee ^m .
אַתָּה תִּהְיֶה ^b עִמּוֹ :	Thou ^m shalt-be with-him.
אַתָּה תִּהְיֶה ^c עִמָּה :	Thou ^f shalt-be with-her.
הוּא יִהְיֶה עִמָּךְ :	He-shall-be with thee ^f .
הִיא תִּהְיֶה עִמָּנוּ :	She shall-be with-us.
נִהְנוּ נָהִיָה עִמָּכֶם :	We shall-be with-you ^m .
אַתֶּם תִּהְיוּ עִמָּהֶם :	You ^m shall-be with-them ^m .
יִתֵּן תִּהְיֶינָה עִמָּהֶן :	You ^f shall-be with-them ^f .
הֵם יִהְיוּ עִמָּכֶן :	They ^m shall-be with-you ^f .
הֵן תִּהְיֶינָה אִתָּנוּ :	They shall-be with-us.
בָּרוּךְ תִּהְיֶה :	Blessed ^m thou-shalt-be ^m .
בְּרוּכָה תִּהְיֶה :	She-will-be ² blessed ^{1f} .
הוּא יִהְיֶה חָכָם :	He will-be-[a]-wise-[man].
יִהְיוּ כִּמּוֹן לְפָנַי רוּחַ :	They-shall-be as-chaff before [the]-wind.
נָשִׁיכֶם תִּהְיֶינָה אֶלְמָנוֹת ^d :	Your-wives shall-be widows.

^a Will or shall be.

^b Wilt or shalt be, etc.

^c נָשִׁים women.

^d אֶלְמָנָה a widow.

בְּנִי הִיָּה אָב לְאֶבְיוֹנִים :	<i>My-son be [a]-father to-the-needy.</i>
בְּתִי הִיָּה אִם לְעֲנִיִּים :	<i>My-daughter be [a]-mother to-the-poor.</i>
לָמָּה תִּהְיֶה אֶחְרָנִים :	<i>Why will-you-be last.</i>
מִי יֹדַע הֶחָכֶם הִיָּה :	<i>Who knows-[whether]³ he-will-be⁴ wise³.</i>
לֹא תִהְיֶה לוֹ כְּנִשָּׁה :	<i>Thou-shalt² not¹ be² unto-him as-a-creditor.</i>
רַבּוּעַ יִהְיֶה הַמִּזְבֵּחַ ³ :	<i>The-altar³ shall-be³ square¹.</i>
יְהִי יָמָיו כְּמִעֻטִּים :	<i>His-days² shall-be¹ few³.</i>
לֹא יִהְיֶה כְּאֲבוֹתָם :	<i>They-shall² not¹ be² as-their-fathers.</i>
יְהוָה הָיָה הוּא וְיִהְיֶה :	<i>The Lord was, is, and-shall-be.</i>

^a *p. m.* הִיָּה *be ye.*^b *p. f.* הִיָּינָה *be ye.*

THE END.

THE
ETYMOLOGY AND SYNTAX
(IN CONTINUATION OF THE ELEMENTS)
OF
THE HEBREW LANGUAGE,

BY HYMAN HURWITZ,
PROFESSOR OF HEBREW IN UNIVERSITY COLLEGE, LONDON, AUTHOR
OF VINDICLĒ HEBRAICĒ, HEBREW TALLS, ETC.

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PREFACE.

To enable the learner to read and write the Hebrew Language with comparative ease was the chief object of the First Part of this work. The road to the venerable structure having thus been cleared, the student may now imagine himself standing at its portal, waiting for an introduction to the interior, and a right of admission to the sacred treasures which it contains. To afford him this passport, and, if we may vary the metaphor, to place in his possession the keys by which the several caskets are to be opened, is the aim of the following pages. They unfold the ETYMOLOGY and SYNTAX of the Language.

A mere catalogue of the names of Authors who have written on Hebrew Grammar, with the titles of their works, would occupy no scanty chapter in a Bibliographic Dictionary. To promise therefore any novelty, in respect of the usual forms common to all Grammars, would be both idle and presumptuous. Let it suffice to say, that after a careful perusal of the standard works, the Author ventures to affirm,

that nothing of the least apparent practical importance or utility in the volumes of *Ben Gannach*, *Jarchi*, *Aben Ezra*, *M. and D. Kimchi*, *Abraham de Balme*, *Elias Levita*, *Ben Zeeb*, &c., *Buxtorf*, *Glassius*, *Schultens*, *Michaëlis*, *Vater*, *Gesenius*, &c., has been overlooked. Neither have any of their decisions been neglected, but after due thought, and from a conviction that they were either erroneous, or foreign from the purpose of the present work. If I might advance any pretension to novelty, it would be in reference to a higher object, to a more permanent interest; namely, that of making a knowledge of the Hebrew Language conducive to a philosophic insight into the structure and essential principles of language universally. Deeply convinced that words are the signs of men's *thoughts*, and not, as grammarians one after the other have agreed to assert, the representatives of *things*, I have omitted no opportunity of impressing this truth on the student's attention; and instead of contenting myself with that artificial classification or arrangement which assists indeed the passive memory, but, when exclusively relied on, tends to depress the higher powers, I have endeavoured to re-infuse into the words the living spirit by which they were once animated; opening out the rich and productive, though comparatively few, sources, from which they are derived, still splitting and ramifying, under the various modifying causes and influences. With this view, I have sought to fix the attention, first, on the primary image, and

then on the derivative signification; and to exhibit the influence of the former on the latter, which is too often overlooked by the Translators, and lost in the idiom of a different language. “Accustom yourself,” observes the well-known author of the *Aids to Reflection*, “to reflect on the words you use, hear, or read, their birth, derivation and history. For if words are not THINGS, they are LIVING POWERS, by which the things of most importance to mankind are actuated, combined and humanized.”* “Horne Tooke entitled his celebrated work, *Επεα πτερόεντα*, *Winged Words*: or language not only the *vehicle* of thought, but its wheels. The *wheels* of the intellect I admit them to be; but such as Ezekiel beheld in ‘the visions of God,’ as he sate amongst the captives by the river of Chebar. ‘Whithersoever the spirit was to go, the wheels went, and thither was their spirit to go: *for the spirit of the living creatures was in the wheels also.*’ ”†

In short, throughout the whole work I have designedly addressed myself to the active faculties of the intellect, rather than to the mere memory; yet not on this account neglecting, or less solicitous, to furnish the student with whatever aids may abridge his labour or tend to facilitate his progress.

The Hebrew is generally considered the most simple of all languages. If by simplicity is meant

* Preface p. xi.

† Ibid. pp. vii. viii.

the simplicity of *sentiment* or of *style*, nothing can be more just. In the Sacred Records you find none of those

———— swelling epithets thick laid
As varnish on a harlot's cheek, the rest
Thin sown with aught of profit or delight. —

In them is *plainest* taught and easiest learnt,
What makes a nation happy and keeps it so.

Paradise Regained.

But when the term *simplicity* is applied, as it often is, to the words of the language, and when *simple* is opposed to *compound*, nothing can be more erroneous. In point of fact, scarcely can a single sentence be shown, in which the greater part of the words are not compounds, that is, composed of the principal word and of one or more modificatory letters, the relics or abbreviations of other words: and as the latter, though not numerous, are susceptible of various combinations, the same word will often appear under a variety of aspects, to the perplexity of the young student, and, not rarely, even of the advanced scholar. These difficulties I have endeavoured to remove—

1st. By explaining the modificatory letters, shewing their derivations, distinct signification, and the manner in which they are either prefixed or affixed to the principal words.

2nd. By presenting, throughout the etymological part, the modificatory letters, in a type differing from

that of the principal words, by which means the learner may easily find out the root of each.

3rd. By various tables, exhibiting at one view the principal modifications of which each of the essential parts of speech is susceptible.

4th. By short and appropriate exercises.—These, whilst they will in some measure break the tedium more or less inseparable from grammatical studies, may at the same time serve as a criterion by which the student may ascertain his own progress.

In treating of the different parts of speech, Orientalists generally begin with the verb. I have, however, preferred the method adopted in teaching the European languages, as that to which the student may be supposed to be already accustomed. The same consideration has influenced me in the arrangement of the different parts of the verb. Those who are in the habit of teaching the Hebrew language, know how embarrassing it is to the learner to begin to conjugate a verb from what appears to him the wrong end, namely the third person instead of the first. In this work, therefore, the verb has been placed in the order which it occupies in the grammars of modern languages. No inconvenience can possibly arise from these alterations, as the general structure of the language is so fully explained in the introductory chapter to the Etymology.

In what regards the Syntax, the Author hopes that it will be found as plain and as comprehensive as the

nature of the subject would admit. The introductory chapter to this part of the work should be read with particular attention, as it contains the principles on which most of the rules are founded.

Though it is highly advisable that the learner should at first confine his reading to the Sacred Records, yet it is desirable that he should, after having made sufficient progress, become acquainted with the uninspired writings of the Hebrews. With this view, several extracts from scarce books are given in the Appendix. A few specimens of translations from various languages have been inserted, to show the capabilities of the language.

Lastly, an Index, containing most of the words explained in this work, has been added; forming an extensive *Vocabulary* of the language, and supplying in some measure, the want of a Dictionary.

On the whole, the Author hopes he may be allowed to say, that by availing himself of the labours of those who have preceded him in the same career, and by the unwearied attention which he has himself bestowed on the subject, he has been able to condense in this volume more useful and interesting information on the Hebrew Language, than is to be found in any similar work of equal extent.

*University College, London,
January, 1841.*

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ETYMOLOGY.

CHAPTER I.

INTRODUCTORY OBSERVATIONS.

1. ETYMOLOGY is that part of grammar which treats of the derivation of words, and of their classification and modifications in connection with their derivation.

Nature of Words and their Classification.

2. Words are articulate sounds which mankind use as signs of mental conceptions and thoughts; and language* is the denomination given to the collective number of words by which human thoughts are conveyed.

3. As the representative of thoughts, language must contain signs corresponding with the various

* In Hebrew לִשָּׁן *tongue*, or שֵׁפָה *lip*, these being the chief organs employed in the production of articulate sounds.

species of conceptions which the mind is capable of forming ; and since all human beings are similarly organised, and consequently subject to similar impressions,—since they are all endowed with similar intellectual faculties, by which they are enabled not only to notice those impressions and consequent feelings, but likewise to trace them to their correspondents in nature, and thus to become acquainted at once with the phenomena of nature and of their own minds,—in short, since human thoughts differ only in degree, but not in kind, and all languages are only so many different copies taken from the same original, it follows that the words or signs of which languages are constituted must all admit of the same classification ; and, consequently, that the Hebrew can have neither fewer nor more essential parts of speech than the English or any other language.

4. The most philosophical classification of words is perhaps the following :—

[*a*]—Such as indicate the *objects* of thoughts, or the *subjects* of discourse. This class comprehends the names of beings with which the mind becomes acquainted through the senses; as, אֹר light, רוּחַ wind, אֵשׁ fire, עֵץ a tree, &c., or by its own intellectual faculties, as אֵל God, רוּחַ a spirit, מַחְשְׁבָה thought, reflection.

[*b*—Such as serve to express whatever is affirmed respecting the objects of contemplation. This class comprehends *verbs*, or words denoting action, passion, being, or modes of existence, whether physical or intellectual: as, *רָרַף* to pursue, *נִרְרַף* he or it was pursued, *הָשֵׁב* to reflect, think, &c. *הָיָה* to be, to exist, *אָדָם* to be red, *הָכֵם* he was wise, *גָּדַל* to be great.

[*c*—Such as serve to qualify or to particularise either the subject or the predicate when they happen to be general terms. This class comprehends Adjectives, Adverbs and Definitives.*

[*d*—Such as serve to indicate the relations of things; or words, in which the expression of general relations has superseded or diverted the attention of the mind from their primary particular meaning—viz., the relation of origin, dependency, cause, purpose, medium, instrumentality, similitude, junction, &c. This class comprehends Prepositions and Conjunctions.

[*e*—Such as indicate particular affections or emotions, as, joy, sorrow, exultation, surprise, &c.†

* It will be shewn in the progress of the work, that the words included in this and in the following class are, in reality, Nouns, or Verbs, used for the particular purposes described; so that, strictly speaking, these two alone are the most essential parts of speech.

† Many grammarians will not allow Interjections to be called a part of speech, considering them as mere instinctive or mechanical ejaculations. That they are so, when uttered under the immediate impulse of passion, cannot be denied; but as they are frequently

As the student is, however, supposed to be already familiar with the usual grammatical classification, we shall retain it, and distribute the words of the Hebrew language into *Nouns, Adjectives, Pronouns, Verbs, Adverbs, Prepositions, Conjunctions, and Interjections*.^{*} The introductory notices prefixed, will sufficiently enable the student to distinguish between those which are primitive and essential distinctions, and those which are secondary, and in part technical—*i. e.* belonging to the *art* rather than to the *philosophy* of grammar.

Derivation.

5. In all languages we find clusters of words allied both in sound and in signification ; such, for instance, are the following English words :—*love, lover, lovely, loving, loved, beloved, loveliness, &c. ; just, justly, justify, justifier, justifiable, justification, &c. ;* but, in Hebrew, this has an especial claim on the student's attention : thus—

used in representing our own *past* emotions, or those of other persons, and as, in all such cases, they are uttered as deliberately as any other word, I think they are sufficiently entitled to be numbered amongst the parts of speech.

* The early Hebrew Grammarians reckoned only three parts of speech : 1—שֵׁם *the name*, in which they included nouns and adjectives : 2—פֶּעַל *the verb* : 3—מַלְאָךְ *the particle*, in which they included the other classes.

ראש *rōsh*, *the head*, the chief and principal part of the body.

ראשית *râ-shith*, *chiefness, principalness, beginning*.

ראשון *rî-shōu*, *first*, in order or dignity.

מלך *mā-loch*, *to reign*.

מלך *mō-lāch*, *one that reigns*.

מלך *mā-lach*, *he reigned*.

מלך *me-lech*, *a king*.

מלכה *mal-cāh*, *a queen*.

מלכות *mal-chūth*, *a kingdom*.

עלה *ā-lōh*, *to ascend*.

עלה *ō-leh*, *one that ascends*.

עלה *ō-lāh*, *a burnt offering*.†

עלה *ā-lāh*, *he ascended*.

עלה *ā-leh*, *a leaf*.

על *āl*, *upon, above*.‡

עליון *ēl-yōn*, *most high*.

מעלה *ma-āleh*, *an ascent, step*.*

מעלה *ma-ālāh*, *upwards*.

געלה *na-ālāh*, *exalted, raised*.

עלי *ēli*, *a pestle*.

מעלה *th'-ā-lāh*, *a conduit or aqueduct*.

Now it is evident, that in these and similar collections of words, there can be but one primitive, from which the rest are derived. Equally evident is it, that by knowing the sense attached to the primitive, and the manner in which it is varied,

* Lit. The place where, or the instruments by which one ascends ; also one that causes to ascend.

† *i. e.* What ascends upon the altar.

‡ The words עול *ōl*, *a yoke* ; עולל *ō-lāl*, *a child* ; נעל *na-āl*, *a shoe, sandal* ; מנעול *man-ūl*, *a lock, bar* ; מעיל *m'il*, *an upper garment*, &c., owe probably their origin to the same primitive. although they are placed by lexicographers under different roots.

§ *i. e.* Through which water is made to ascend.

in order to express different objects, or different shades of meaning, together with the various modifications of which each part of speech is susceptible, the labour of learning a language is greatly abridged. Hence the importance of attaining a thorough knowledge of the primitives.

6. As the only purpose of language is to communicate thoughts and judgments (which when clothed in words are called propositions), and as every judgment must contain at least a subject and a predicate, and every proposition, a noun and an attribute*, it follows that these two species of words must have formed the very rudiments of language. But, as if both could not have been invented at the same time, it has been made a question which of the two has a right to claim the priority. Most of the Oriental grammarians have decided in favour of the Verb. Many eminent philologists, however, maintain that the first invented terms were Nouns, because the objects by which men found themselves surrounded, and on many of which their very existence depended, would naturally claim their attention first. This is, indeed, in some respect true; but it proceeds on a mistake, which we have sought to preclude in our

* Substantives are often used as predicates; but then they are always accompanied by the verb TO BE, which is, however, seldom expressed in Hebrew, except when past or future time is indicated.

definition of language. Assuming *that words* primarily *correspond to things*, these writers have not perceived that though the things must have existed, and in most instances have been seen, prior to their modes of appearance, as moving, acting, or being acted on, yet by means of the latter only are they first brought into notice, so as to become the distinct objects of human consciousness—that is, *thoughts*; and that words *immediately* refer to our *thoughts* of the things, as images or generalised conceptions, and only by a second reflection to the things themselves. The following consideration will shew this truth in a still clearer point of view:—It will readily be granted that before names could have been assigned to objects, the objects themselves must have been known. Now, as all the knowledge we possibly can have of objects, consists in an acquaintance with their qualities, properties, or modes of existence, which indeed are so many signs by which things are manifested to the mind through the senses (for the substratum which supports the properties, as it is not an object of sensation, can only be inferred by the mind*); and as all these are *attributes* and not *substances*†, it follows that the mind must have a notion of the attribute, before it can form a distinct conception of the object. It follows further, that in every

* See Maimonides' הלכות יסורי התורה

† See Mr. Coleridge's definition of the word *substance*, in his "Aids to Reflection," Aphorism XII. p. 6.

such conception, the attribute by which the object is distinguished from every other being, must form a part; and, consequently, that the class of words which grammarians denominate *nouns*, must originally have been *verbal* (somewhat like the words called participles), expressive of some property or circumstances by which the named object was characterised. And, indeed, such is still the character of the far greater portion of Hebrew nouns, even of those which designate natural objects : thus—

רָקִיעַ *rāki-ā*, *the firmament*, lit. *the expanse*, or that which is *expanded*.

חַמָּה *ham-māh*, *the sun**, lit. *the hot one*, as being the source of heat.

הֶרֶס *he-res*, another name of the *sun*, from its drying and burning power.

לְבָנָה *l'bā-nāh*, *the moon†*, lit. *the white one*, from its pale light; and from this circumstance several other substances appear to have derived their names : as —

* Another name of the sun is שֶׁמֶשׁ *shemesh*, which is probably a compound; viz. שָׁם אֵשׁ *shām âsh*, *the distant fire*; and שָׁם מַיִם *shā-ma-yim*; שָׁם מַיִם *sham mayim*, *the distant water*. (See Jarchi's Comment on Gen. i. 7.)

† The moon is also called יָרֵחַ *ya-râ-ah*, from its *dilating* and increasing light: hence יָרֵחַ *a month*;—from which it appears that the Hebrew months were originally *lunar*.

לְבָנָה lib'neh (λευκη), *the white*, amongst trees (*populus alba*, *the white poplar*).

לְבָנָה l'bō-nāh (λιβανος), *the white*, amongst odorous gums ; frankincense.

לְבָנוֹן l'bānōn (*Lebanon*), *the white mountain* ; from its whiteness, being constantly covered with snow.

לְבָנָה l'bā-nāh, *a brick*, from the white clay of which it is formed.

הֶלְבָנָה hel-b'nāh,* *galbanum*, *a fragrant gum* ; from its cream-like colour.

חַי hay†, *f. חַיָּה ha-yāh*, *an animal*, *a living being* ; lit. *a breather*, or *a being that breathes* ; breathing being the characteristic of animated beings.

עוֹף ōf†, *a bird*, *fowl* ; lit. *the flier*, or that which flies.

שְׂעִיר sā-ir, *the goat* ; lit. *the hairy*, *the shaggy* : and from the same circumstance—

שְׂעוֹרָה s'ō-rāh (*hordeum*), *barley*, from the roughness of its awn.

שְׂעָרָה or סְעָרָה s'ō-rāh, *a tempest* ; & שָׂעַר sā-ār, *horror*.

* Most lexicographers place this word under the root הָלַב ; it is, however, probable that הָלַב itself received its denomination from its colour. Hence also the Rabbinical הֶלְבֹן hēlbōn (*albumen*), *the white of an egg*.

† These are real Onomatopoeia,—חַי hay, imitative of the sound heard in forcibly emitting the breath ; עוֹף ōf, that heard in the starting of a bird. Of the same character are the words אֵשׁ ĕsh, *fire* ; אֹר ōr, *light*, *fire* ; רוּחַ ru-ah, *wind* ; and many others.

7. This being the case, we can easily comprehend how the same word would be frequently used both as a noun and as a verb : as a *noun*, when it was used as the *subject* of discourse ; and as a verb, when it was used as the *predicate*. Thus, the word אֹר in the following sentence is used as a substantive : as, יְהי אֹר *There shall be light, or light shall be* (Gen. i. 3) ; but in the following phrases it is used as a verb : thus, הַפֶּקֶר אֹר *The morning (was) light* (Gen. xliv. 3.) וְאֹר לָכֶם *And it will be light unto you* (1 Sam. xxii. 10) ; אֵינִי אֹר *My eyes have become light* (1 Sam. xiv. 29) ; i. e. capable of perceiving by means of light. Thus also the before-mentioned word חַי *hay, a living being, or a being that breathes*, is used in the following phrases as a verb* : as, וְשָׁלַח חַי *And Salah lived* (Gen. xi. 14) ; עוֹר יוֹסֵף בְּנִי חַי *My son Joseph liveth still* (Gen. xlv. 21) ;—and כָּבֵד *cā-bād, the liver* (lit. the heavy, the weighty, being the heaviest part of the body in proportion to its bulk) signifies also *it is heavy†* (Gen. xlvii. 4) ; and *it was heavy* (Gen. xlvii. 13).

* It is likewise frequently used as an adjective : as, שׁוֹר חַי *a living ox* ; כֶּלֶב חַי *a living dog* ; בָּשָׂר חַי *raw flesh* ; (i. e. in the same state as when living).

† Hence also כָּבֵד *kō-bed, weight, heaviness* ; כְּבִדּוּת *k'bā-dūth, difficulty* ; כְּבוֹד *kā-bōd, honour, glory, literally, weight, (gravitas)* ; and כָּבֵד *kab-bād, to honour* ; מְכַבֵּד *m'chab-bād, one that honours* ; נִכְבָּד *nich-bād, honourable, one that has become honourable* ; מְכֻבָּד *m'chu-bād, one that is honoured* ; מַכְבִּיד *mach-bīd, one that causes heaviness, an oppressor* ; מִתְכַּבֵּד *mith-cab-bād, one that*

It is moreover frequently used as an adjective : as, מִשָּׁא כָבֵד *a heavy burden*.

8. In all these examples, it is evident that there is no distinction whatever between the noun and the verb; but even in those where a distinction exists, it is so slight, as clearly to show the common origin of the words : thus—

דָּבַר *dā-bōr, to speak.*

דֹּבָר *dōbār, one that speaks, a speaker.*

דָּבָר *dā-bar, he spake,*

דְּבָר *dā-bār, a word, or thing.*

אָמַר *ā-mōr, to say.*

אָמַר *ā-mār, he said.*

אָמַר *ō-mer, a saying.*

קָרַב *kā-rōb, to be nigh, to approach.*

קָרַב *kā-rab, he or it came near.*

קָרֵב *kā-rōb, one that is nigh, related, a relative, kinsman.*

קֶרֶב *ke-reb, the inner part of the body, the intestines, bowels.*

קֹרְבָן *kor-bān, an offering.*

קָרַב *k'rāb, conflict, battle.*

קִרְבָּה *kir-bāh, relationship, approachment.*

9. There are, indeed, many verbs which owe their derivation to nouns : as, for instance, עָפַר* *to throw dust*; עָשָׁן *to smoke*, from עָשָׁן† *smoke*; מָלַח *to salt*, from מֶלַח *salt*; there are likewise many nouns which

honours himself, pretends to be honourable; with their numerous modifications.

* From עָפַר *dust*.

† This word is probably derived from אֵשׁ *fire*; smoke being the sign of fire. מֶלַח *salt*, is probably compounded of מַה *what*, לֶחֶם

cannot be referred to verbs, as ראש *the head*; רֶגֶל *the foot, leg*; דָגֶל *a standard, flag, banner, &c.*; but this does not at all invalidate the preceding arguments; as these words, though now considered as primitives, may owe their origin to verbs which had fallen into disuse*, or to such as have not reached us; for it is not to be supposed that the Hebrews had no other words than those contained in the Sacred Records. Both theory and fact lead me, therefore, to conclude that the Hebrew nouns were originally *verbalia*; and the verbs ought to be considered as the elements of speech, not on account of their priority of invention, but because they generally contain the primary signification of words.

Roots.

10. The part of the verb containing the primary signification which runs through all its branches and derivatives, is the *infinitive mood*†, or the name of the

moist, i. e. *that which contracts moisture*, and רֶגֶל and רֶגֶל are probably derived from one of the several roots which signify to explore, remove, reveal, &c. This is, however, mere conjecture; and indeed we are too far removed from the infancy of language to speak decisively on the origin of words.

* See S. de Sacy's remarks (*Grammaire Arabe*, § 231), on the word سليد, whose root ل م ر does not occur in Arabic, though it is very frequently used in Hebrew.

† Many Grammarians consider the third person masculine past tense, as the *root*; thus, הלך *he went*, שָׁמַר *he kept*. But as the

action. It is called by some Hebrew grammarians מְקוֹר *mā-kōr*, *the fountain*; by others, שֹׁרֶשׁ *shō-resheh*, *the root*, radix. It consists generally of the three

notion expressed by this form of the verb is too complex to be considered as the primitive, I have preferred the opinion of those grammarians who regard the infinitive as the root. Thus the דְּבַר פֶּתַח רַבִּי (a grammatical work, generally attributed to D. Kimchi.) יֵשׁ דְּבַר אֶחָד יִשְׁהוּא יֶרֶשׁ לְכָל אֵלֶּה הַחֻלְקִים וְנִקְרָא מְקוֹר לְפִי יִשְׁהוּא הַתְּחִלָּתָה הַדְּבַר וְיֶרֶשׁ הַהֲגִיוֹן וּמִמֶּנּוּ יוֹצְאוֹת כָּל הַפְּעוּלוֹת הַנִּזְכָּרוֹת , וְהֵיאָה הַמְחִיטָבָה לַעֲשׂוֹת כִּשְׂאֵמֹר הָאָדָם הַנִּי הָיִטָּב לִבְנוֹת בֵּית זֶה , טָרַם הַמַּעֲשֵׂה בָּאָה הַמְחִיטָבָה לַעֲשׂוֹת , וְעַל זֶה נִקְרָא מְקוֹר :

“There is one word which is the root to all these parts (*i.e.* the past, present, and future tenses, &c.); it is called *mākōr*, the fountain, because it is the principle of speech, and the root of contemplation. From it proceed all the before-mentioned parts of the verb. It is the thought to do a thing. Thus, when a man says, ‘Behold, I intend to build this house,’—the thought *to build* must precede the deed; and on this account it is called מְקוֹר *the fountain*.”

Thus, likewise, *Abraham de Balmis*, in אֲבְרָם (Peculium Abræ.) הַמְקוֹר יֶרֶשׁ כָּל פְּעוּלָהּ וְכוּ' וְעַל כֵּן בְּאִשֶּׁר יִשְׁאַלְךָ מִי שִׁירְצָה אִיזָה יֶרֶשׁ לְמַדְתִּי לֹא תֹאמַר לְמַד כִּי אִם לְמַד עֵין הַפֶּעַל בַּחֹלָם :

“The infinitive mood is the root of every action, &c. And therefore, should any one ask you what is the root of לְמַדְתִּי *lā-mad-tī* (*I did learn*), do not answer לְמַד *lā-mad* (*he did learn*), but לְמַד *lā-mōd* (*to learn*).”

The infinitive must not be confounded with the abstract noun, which is likewise the name of the action: as, אָהַב *to love*, אֶהְבָּה *love*; שָׂנְאָה *to hate*, שִׂנְאָה *hatred*. They are nearly allied in their signification, and are, therefore, often substituted for one another. The difference between them will be explained in the Syntax.

consonants, forming either monosyllables (when the middle letter happens to be ך or ך'): as, בוא bō, *to come, to enter*; בין bīn, *to understand, perceive*; גור* gūr, *to sojourn*: or dissyllables, as הלך hā-lōch, *to walk*; שמר shā-mōr, *to keep, to guard*; בלע† *to swallow*.

11. The three consonants of which the primitive is composed, are called *radicals*; whereas those which are added for the purpose of diversification, are termed *serviles*.‡ To distinguish the radicals from each other, we shall call them the 1st, 2nd, and 3rd

* Many of the ancient grammarians very justly considered these and similar roots as ביניים *bi-literals*, because the middle letter has more the character of a vowel than a consonant, being always quiescent, and often omitted: as גור *to sojourn*, גר *he sojourned*, גר *a sojourner*, &c. See Aben Ezra in צחית and מואנים; and Abraham de Balmis in *Peculium Abræ,—De Partitione Verborum*.

† Roots consisting of four or more letters are, comparatively speaking, few in number. They are mostly either of foreign origin, as פתק *an order, edict*; or compounded, as בלעל *wicked, worthless*, from בל *without*, and על *merit, utility*; עבט *thick mud*, from עב *thick*, and ט *mud or clay*.

That many of the tri-literals are, most probably, likewise compounds, appears from several words cited in the preceding notes; numerous other examples of the same kind may be seen in “*Vindiciæ Hebraicæ*,” pp. 42—46.

‡ The serviles consist of the following exclusively:—א ב ג ד ה ו ז ח ט while no letter of the alphabet is excluded from the formation of the *radicals*. We shall distinguish the serviles in most cases by open letters, thus, ב א, &c.

letters of the root. Thus, פ is the first, ע is the second, and ל the third letter of the root פֿעֿל^{3.2 1} pā'ol, *to act* ; ש the first, ב the second, and ר the third letter of the root שִׁבֵּר shā-bor, *to break*.

Conjugations.

12. Primitives may consist of any three letters of the alphabet, but they receive different names, according to the particular consonants of which they are constituted, and form different conjugations.

13. Such as have neither of the following letters—', נ, ס, for their *first* radical, nor ו or ' for the *second*, nor ס or ה for the third radical, and in which the second and third are not the same letter, are called שְׁלֵמִים *perfect* ; because in the various changes which the primitive undergoes, the three consonants remain unaltered : as, זָכַר *to remember* ; זָכַרְתִּי *I remembered* ; זְכוֹר *a remembrance*.

These verbs form the first conjugation.

14. Such as have נ for their first radical, are denominated הֶסְרִים *defectives* ; because the נ is dropped in many of the derivatives ; as, נָתַן *to give* ; אֶתֵּן (instead of אֲנִיתֵן) *I will give* ; מִתְּנָה (instead of מִנְתְּנָה) *a gift*.

These form the second conjugation.

15. Such as have **ס** or **'** for the first radical : as, **אָכַל** *to eat*, **יָדַע** *to know** ; **ס** for the third, as **מָצָא** *to find* ; **ה** for the third, as **פָּדָה** *to redeem* ; **ו** or **'** for the second letter, as **קָם** *to rise*, **בִּין** *to understand* ; are called **נְחִיָּם** *quiescents*, because these letters are either *mute* or changed into other letters.

These form the third, fourth, fifth, sixth, and seventh Conjugation.

16. Such as have their second and third radicals the same, as **מָדַד** *to measure*, are called **כְּפֻלִּים** *double* ; the middle letter being frequently dropped in the derivatives : as, **אֶמְדַּר** (instead of **אֶמְדָּר**) *I will measure* ; **לְמַד** (instead of **לְמָדַר**) *in order to measure* ; **מֶדָה** (instead of **מֶדָּרָה**) *a measure*.

These form the eighth Conjugation.

FORM OF WORDS.

17. The consonants, together with their appropriate vowel-points, constitute what is denominated the *form* of the primitive ; and any alteration made in it, either by the omission or mutation of any of its letters or vowel-points, or by the addition of one or more letters, will necessarily produce a different *form*, indicative of a variation in the signification ; as may be seen from the following examples :—

* The **'** is often dropped, as **אָרַע** (instead of **אָרַיע**) *I will know*.

Thus, from the infinitive **שָׁבַר** *shā-bōr*, *to break*, (used both as a noun and as a verb), are derived—

1st. The participle active and passive—

שֹׁבֵר <i>shō-bār</i> , <i>one that breaks</i> .	{	Used as nouns and verbs, and forming, with the personal pronouns, the present tense: as
שֻׁבָּר <i>shābār</i> , <i>broken</i> .		
		אֲנִי שֹׁבֵר <i>I break</i> .

2nd. The third person preterite, as—

שָׁבַר <i>shā-bar</i> , <i>he broke</i> .	{	From this, the rest of the tense is formed, by <i>post-fixing</i> fragments of the pronouns: as, שָׁבַרְתִּי <i>I broke</i> , שָׁבַרְתָּ <i>thou brokest</i> .

3rd. The imperative, as—

שֹׁבֵר <i>sh' bōr</i> , <i>break thou, m.</i>	{	From which is formed the future tense, by <i>prefixing</i> fragments of the pronouns: as, אֲשַׁבֵּר <i>I will break</i> , תִּשְׁבֹּר <i>thou shalt break</i> .

4th. Nouns used in this sense only: as, **שֶׁבֶר** *she-ber*, *a break, breach, injury*; **שִׁבְרֹן** *shib-bā-rōn*, *a break, calamity, destruction*; **שִׁבְרָה** *mish-bār*, *a breaker, wave, billow*.

5th. Other infinitives, which in their turn give birth to nouns, participles, and other parts of the derivative verbs.

18. To understand this thoroughly, the student must bear in mind, that every attribute expressive of transitive action may be considered under various points of view:—

1st. As expressive of simple action :—

אָכַל to eat, אָכַל he did eat.

2nd. As expressive of simple passion :—

יֵאָכַל to be eaten, יֵאָכַל he was eaten.

3rd. As expressive of intense action :—

אָכַל to devour, consume, אָכַל he consumed, devoured.

4th. As expressive of intense passion :—

אָכַל to be devoured, consumed, אָכַל he was consumed, &c.

5th. As causing another to act :—

יֵאָכַל to cause to eat, *i. e.* to feed, יֵאָכַל he fed, &c.

6th. As being made to perform an action :—

יֵאָכַל to be caused to eat, to be fed, יֵאָכַל he was fed.

7th. Reflex action, or such as is performed by the agent on himself :—

יֵאָכַל to consume, devour one's self, יֵאָכַל he consumed himself.

The first of these divisions may be called the *primitive*, the other six, *derivative* verbs. Their *technical* names are, 1st, Pa-ál; 2nd, Niphál; 3rd, Pièl; 4th, Pū-ál; 5th, Hiph-íl; 6th, Hoph-ál; 7th, Hith-pa-ál.

MANNER OF FORMING SUBSTANTIVES FROM VERBS.

19. Substantives are formed from verbs in various ways :—

1st. By changing the vowel-points of the root: as, מֶלֶךְ a king, from מָלַךְ to reign; אָכַל food, victuals, from אָכַל to eat.

2nd. By dropping one of the radicals: as, גֶּן *a garden*, from גָּנַן *to shelter*; גֵּר *a stranger*, from נָגַר *to sojourn*.

3rd. By adding one or more of the following letters י, ת, ג, מ, א, ה*, to the root: as, מִאֲכָל *food, provision*, (lit. what is eatable or eaten); מִאֲכָלֶת *a knife* (lit. an instrument used in eating), from אָכַל; מִקְנֶה *cattle*† (lit. what is purchased, or the medium of purchasing); קָצִיר *harrest, or a reaper*, from קָצַר *to reap, cut down*.

4th. By the three preceding methods combined: as, מִתְּנָה *a gift*, from נתן *to give*; מִטָּה *a bed*, מִטָּה *a staff, tribe*, from נָטַה *to stretch out, incline*; הַכִּלְתָּ *the end, completion*, from כָּלָה *to finish, complete*.

* These letters may be called the *Formative Letters*.—They are either prefixed, affixed, or inserted in the middle of words, by which a great variety of forms are produced.

† This word, derived from קָנָה *to possess, to purchase, to obtain*, favours the supposition that cattle were in the early ages regarded as the chief measure of value, the same as money in our days. This appears to have been the case during the Trojan war, as is evident from the *Iliad*, B. VI.—

“For Diomed’s brass arms, of mean device,
For which *nine oxen* paid (a vulgar price),
He gave his own of gold divinely wrought,
A hundred beeves the shining purchase bought.”

And though silver had already in the time of Abraham become the chief standard of value, yet cattle were equally used as the medium of exchange, even in subsequent times, as appears from Genesis xxxviii. 17, and xxxiii. 19; קִישִׁיטָה being rendered by most of the ancient translators, *lamb*. Thus Sept. *aprov*. Onkelos הַיִּרְקָן, Vul. *agnis*.

מִשְׁקָל (mish-kal), WEIGHT OR COMMON MEASURE
OF WORDS.

20. To be able to refer words to their roots, and to ascertain the difference between them and their derivatives, a model, pattern, or common measure, with which words in general may be compared, is necessary.

For this purpose, the ancient grammarians selected the word **פִּעֵל***, and borrowed from it and its derivatives their grammatical terms.

21. Imagining that the essence of the verb consists in action, and the word **פִּעֵל** signifying *to act*, they employed this word to denote the *verb* in general, whether active, passive, or neuter.

22. Considering the 3rd person sing. *m.* preterite,

* The middle letter of **פִּעֵל** being one of the gutturals, which are subject to peculiar laws of punctuation, has induced several modern grammarians to substitute the verb **פָּקַד** or **קָטַל** for it. I have, however, retained it, as it is used by all the ancient grammarians; and even the moderns have adopted it, as far as relates to the technical terms *Niphāl, Piel, Puāl, &c.* And, indeed, it matters not what word we take as a *common measure*, provided the difference between the *gutturals* and *non-gutturals* be pointed out; which ought to be done in either case.

as the root of the primitive verb; and the same person of the derivative verbs as the principal words from which their respective tenses, moods, &c. are formed; and these words being, in the verb under consideration, as follows—

- 1st, פָּעַל Pā-āl, *he acted*,
 2nd, נִפְעַל Niph-āl, *he was acted upon*,
 3rd, פִּיעַל Pi-āl*, *he acted with intensity, &c.*
 4th, פֻּעַל Pu-āl, *he was acted upon with intensity*,
 5th, הִפְעִיל Hiph-īl, *he caused another to act*,
 6th, הִפְעִיל Hoph-āl, *he was caused by another to act*,
 7th, הִתְפַּעֵל Hith-pā-āl, *he acted upon himself*,—

they adopted them as technical terms, to indicate the principal branches of the verb in general.

And this is indeed the process of the human mind when it begins to reflect. An impressive, single instance is taken, or rather obtrudes itself on the recollection: it is then discovered that the properties or attributes noticed in this instance, are common characters in a large number of instances: and thus, the individual impression is raised into a general or generic conception; and the word by which it was named, becomes a general term: and general terms applied to the purposes of classification, in the aid or ordonnance of the memory, are technical terms; without which no art nor science can be taught.

* When the second radical is a non-guttural, it receives *Dagesh*, (See Part I. 32): as, קִדְּשׁ *he sanctified*; שָׁבַר *he was shattered*; הִתְקַדְּשׁ *he sanctified himself*.

Thus they denominated all verbs denoting simple actions, *Pa-al* or קַל *kal* (i. e. *light, simple*), because the root is here found in its simplest form ; whereas, the other branches have either an additional letter, or a dagesh in the second letter of the root. Those that denote simple passion, or the passive voice, they called נִפְעַל *Niphal* ; those that denote intense action, they termed פִּיעַל *Pi-el* ; and so on with the rest.

23. As the conjugations of verbs are regulated by the letters of which the root consists, and as the root פִּעַל consists of פ¹ *Pe*, ע² *Ain*, and ל³ *Lamed*, they denominated the first letter of every root, פ¹ *Pe* ; the second ע² *Ain* ; and the third ל³ *Lamed*.

Thus they called the פ¹ of שָׁבַר³²¹, *Pe* ; the ע² *Ain* ; and the ל³, *Lamed*.

Thus they likewise denominated all verbs having נ for the first radical, as—

נָגַשׁ to approach ; נָפַל to fall ; (2nd conjugation*)..... פ"נ

Those that have א for the first radical, as—

אָכַל to eat ; אָמַר to say ; (3rd conjugation)..... פ"א

Those that have י for the first radical, as—

יָשַׁב to sit ; יָדָע to know ; (4th conjugation)..... פ"י

* The first conjugation, as we have already observed (p. 17), they called שְׁלֵמִים ; and the 8th. כְּפֻלִּים.

Those having ו for the second radical, as—

גִּיר to sojourn; שׁוּב to return; (5th conjugation)..... ע"ו

Those having א for the third radical, as—

מָצָא to find; קָרָא to call; (6th conjugation)..... ל"א

Those having ה for the third radical, as—

קָנָה to obtain; רָאָה to see; (7th conjugation)..... ל"ה

And by this means, they readily distinguished the different conjugations from each other, and ascertained the peculiarities belonging to each.

24. By having thus a standard, or common measure, with which to compare words, we may easily ascertain their general meaning.

Thus, by knowing that פָּעַל is the 3rd person masculine preterite of all active transitive verbs, פּוֹעֵל the active participle, and פְּעוּל the passive participle, we may be certain that פָּקַד, לָמַד, שָׁבַר, are the 3rd person *m. pret.*; that פּוֹקֵד, לּוֹמֵד, שׁוֹבֵר, are participles active; and פְּקוּד, לְמוּד, שֻׁבֵּר, are passive participles. Thus, also, by knowing that the form, which the 3rd person *m. preterite* of intransitive verbs assumes, is mostly פָּעַל, we may, without hesitation, say that יָבֵט, זָקַן, &c. are intransitive verbs, and the same will hold good with every other part of the verb.

25. In the same manner the forms of nouns and adjectives may be ascertained by comparing them with a similar form deduced from פָּעַל; and by knowing the grammatical changes of which the *form* is

susceptible, we may at once know the changes which most words, having a similar *form*, must undergo in the process of declension.

Thus, all words consisting of three radicals (of the 1st conjugation, p. 17), having (ט) for their first and second vowel-points: as, דָּבָר *a word*, חָכָם *a wise man*, זָהָב *gold*, &c. are said to be of מְשַׁקֵּל (the form) פִּעֵל.

Those that have (ט) for the first, and (.) for the second: as, הֶצֶר *a court*, זָקֵן *an old man*, are of the form פִּעֵל.

Those that have (י) for the first, and (י.) for the second vowel-points: as, פֶּקִיד *an overseer*, קָצִיר *harvest*, are of the form פִּעִיל.

Those that have (י) for the first, and (י) or (י) for the second vowel-points: as, אֲדוֹן *a lord*, גָּדוֹל *great*, בָּרוּךְ *blessed*, עָצוּם *mighty*, are of the forms פִּעוֹל and פִּעוּל.

All words of the above forms have their accent on the last syllable.

Those that have — for the first, and (ִ) or (ִ) for the second vowel-point: as, אָזֶן *an ear*, שֹׁחַד *a bribe*, are of the form פִּעֵל.

Those that have (ִ) or (ִ) for their first and second vowel-points: as, מֶלֶךְ *a king*, אֶרֶץ *land*, נָעַר* *a boy*, רֵגַע *an instant*; or (ִ) for the first, and (ִ) for the

* The vowel-point (ִ) in this and similar words, is substituted for (ִ), on account of the guttural letter.

second vowel-points: as, סֵפֶר *a book*, &c. are of the form פִּעֵל and פִּעֵל*.

Words of the last-mentioned forms have their accent on the penultimate.

שֹׁפֵט *judgment*, from שָׁפַט *to judge*, is of the form פִּעֵל; מ being the formative letter.

מַמְלָכָה *a kingdom*, from מָלַךְ *to reign*, is of the form פִּעֵל; מ and ה being the formative letters.

יָדָע *a plant* (from יָדַע), מִדָּע *knowledge* (from יָדַע *to know*), are of the form פִּעֵל; מ being the formative letter, and נ in the first, and י in the second word being dropped.

מִתְּנָה *a gift* (from נָתַן *to give*), is of the form פִּעֵל; נ the first radical being dropped, and מ and ה being the formative letters.

גֵּר *a stranger* (from גָּר *to sojourn*), is of the form פִּל, the second radical being omitted.

בֵּן *a son*, from בָּנָה, is of the form פִּע, the third radical being dropped.

צֵל *a shadow*, from צָלַל, is of the form פִּל; the first of the double letters being dropped.

מִגֵּלָה *a roll, volume*, from גָּלַל, is said to be of the form פִּעֵל; מ and ה being the formative letters, and the second radical omitted.

* These forms are, by some grammarians, called Segolates.

| The second radical of this and the following form receive Dagesh, to show the absence of the first radical. If we take the verb פָּקַד as the *common measure*, these two forms will be מִקָּדַר & מִקָּדָה.

The preceding examples, it is hoped, will be deemed sufficient to give the learner a general conception of the formation of nouns, which is all that is aimed at in this chapter. Further information on this intricate subject will be found in Chapter III.

Inflection and Modification of Words.

26. Whoever considers the rapidity of thoughts, will allow that even the most concise language is but a slow instrument for the purpose of communicating them. Attempts have, therefore, been made in all languages, especially in those of ancient date, to shorten the process, by expressing all such general notions as are applicable to whole classes of words—as, for instance, the gender, number, and case of nouns, the moods, tenses, &c. of verbs—by inflections (probably taken from some already existing word), instead of doing it by entire words. The Hebrew is particularly remarkable in this respect; for it not only expresses the before-mentioned grammatical accidents by inflections, but also such words as occur most frequently in discourse; as, for instance, the article, *the*; the conjunction, *and*; the relative, *who*, *which*, *that*; the possessive pronoun, *my*, *thy*, *his*, &c.; and both the *nominative* and *objective*, when they happen to be pronouns. By this means, whole phrases may be expressed in single words: as, *וְאֶהְבֶּנִּי* *he will love me*, *וְאֶהְבֶּנִּיךָ* *and he will love thee*; *הוֹצֵאתִיךָ* *I have caused thee to go forth*, &c.

27. The manner in which this is effected, is no less ingenious than remarkable, and shows, most clearly, that language is neither the result of accident, nor of capricious compact, but the product of mind—of mind fully aware of the object in view, and endeavouring to effect it in the simplest way possible. But before we proceed, it is necessary for the student to know the personal pronouns. These are—

<i>Sing.</i>		<i>Plur.</i>
אֲנִי* or אֲנִי . . I		אֲנֵנו or אֲנֵהֶנו §
אַתָּה † <i>m.</i>) thou		אַתֶּם <i>m.</i>) you
אַתָּה <i>f.</i>)		אַתֶּן <i>f.</i>)
הוא ‡ he		הֵם or הֵנָּה . . . they, <i>m.</i>
היא she		הֵנָּה or הֵן . . . they, <i>f.</i>

* This word is considered as a primitive. It is, however, probably derived from אָנָה, or rather עָנָה *to exclaim*, or *to commence a discourse* (א and ע being mutable letters). See Cant. ii. 10 ; Job iii. 2. It means, literally, *the exclaimer* or *speaker*.

† אַתָּה is evidently derived from אני. The dagesh in ת indicates the absence of נ, which is still preserved in some of the dialects: as, אַתָּה, أَنتَ, أَنتِ. The ת is, perhaps, a contraction of את (sign of the objective). The same observation is applicable to the words אַתָּה, אַתָּם, אַתֶּן, instead of אַתָּה, אַתָּם, אַתֶּן.

‡ הוא is probably derived from the verb הָיָה *to be*, הִנֵּה *one that is* (written sometimes with א), and means, literally, *a being*. It is frequently used instead of the substantive verb.

§ This appears to be the plural of אֲנִי, although written with ה.

28. Now, instead of expressing the pronouns by separate words, fragments of the personal pronouns are subjoined to the nouns, and amalgamated with them.

Thus, יָד *a hand*, יָדִי * *my hand* (lit. *hand I*, or belonging to the speaker); יָדְךָ *thy hand* (lit. *hand thou*, or, belonging to the person addressed); יָדוֹ *his hand*, יָדְכֶם † *your hand*, יָדֵינוּ *our hands*, וְיָדֵינוּ ‡ *and our hands*, &c.

Thus also דְּבַר *a word*, דְּבָרִי *my word*, דְּבָרְךָ *thy word*, דְּבָרוֹ *his word*, דְּבָרָהּ *her word*, דְּבָרֵנוּ *our word*, דְּבָרֵיהֶם &c. See Declension of nouns, Tab. II.

29. *Obs.* I.—As the accent can come only either on the ultimate or the penultimate syllable, it follows, that when words are thus augmented by additional syllables, the accent must be removed from its original place; and hence, in order to accelerate the pronunciation, a change in the vowel points becomes necessary. Thus, in דְּבַר the accent is upon the syllable בַּר; but in דְּבָרִי it is placed upon רִי; the first vowel-point (ֶ) is therefore changed into (ִ); and in דְּבָרֵיהֶם,

* These terminations, denominated *affixes*, are evidently contractions of the personal pronouns: thus, י, from אֲנִי *I*; ו, from הוּא *he* (still more evident in the word פִּיהוּ *his mouth*, i. e. פִּי *mouth*, הוּא *he*; שָׂדֵהוּ *his field*, i. e. שָׂדֶה *field*, הוּא *he*); נו, from אֲנִי *we*.

‡ and ךְּ. The derivation of these terminations is very uncertain. It is supposed, not without reason, that אָלְכִי had originally a form for the second person sing. and plur.: as, אַכָּה or אַנְכָּה *thou* אַכֶּם or אַנְכֶּם *you*, from which these fragments were taken.

‡ This letter (וּ), used for the conjunction *and*, is evidently a fragment of the noun וּ *a hook, a thing that joins*.

where the accent is removed still further, being placed upon הָם, a still greater contraction of the vowel-points takes place*.

30. *Obs. 2.*—Vowel-points which are thus liable to be changed, are called *mutable*. There are, however, many which, as they constitute the characteristic distinction of the words in which they are found, can, on that account, not be changed into any other, and are retained notwithstanding the removal of the accent. They are, for this reason, called *immutable*. Such, for instance, is the ו in שׁוֹמֵר *a keeper, guard*, it being the characteristic of the active participle. Such also, are all the short vowels followed by dagesh, indicative of their being derived from the derivative verb פָּעַל (פָּקַד): as, מִלָּח *a mariner*, סֵלֶם *a ladder*; or from roots whose 2nd and 3rd radicals are the same; תְּהִלָּה *praise*, תְּפִלָּה *prayer*, &c. &c

31. The definite article is expressed by the prefix הַ, as יָדַי *the hand*, and all the cases (except the genitive), are expressed by single letters taken from prepositions: as, לְיָד *to a hand* (ל being taken from לְאֵל *to*); מִיָּד *from a hand* (מ being taken from מִן *from*); בְּיָד *with or in a hand*, בְּיָדֵינוּ *from our hands*, &c., &c.

32. In the same simple manner are the persons and tenses of the verb indicated. The *past*, by *post-*

* Similar contractions, as Gesenius justly remarks, are found in other languages: as, Πατηρ for Πατήρ *father*; *ceca* and *ecceum* for *ecce ea* and *ecce eum*.

† This fragment (ה) is probably derived from הִנֵּה *there is*, or הִנֵּה *behold*. Some grammarians suppose it to be taken from the Arabic article; but I see no reason why we should have recourse to the language of Arabia, in cases where we can more easily refer words to their Hebraic origin.

fixing fragments of the pronouns to the verb; and the *future*, by *prefixing* them. Let us take, for instance, the three principal parts of the primitive verb פָּקַד:—

Infinitive פָּקַד *to visit*.

Imperative פָּקַד *visit thou, m.*

3rd person *m.* past . . פָּקַד *he visited*.

Now, subjoining to the last תָּ (from אַתָּה *thou*), we have פָּקַדְתָּ *visited thou*, i.e. *thou hast visited*; נוּ (from אֲנוּ *we*), we have פָּקַדְנוּ *visited we*, i.e. *we have visited*; תֶּם (from אַתֶּם *ye*), and we have פָּקַדְתֶּם *visited ye*, i.e. *ye have visited*; denoting the past time by the position of the root.

33. Thus, also, by prefixing אֲ (from אֲנִי *I*), to פָּקַד, we have אֲפָקַד *I-will-visit*; תָּ (from אַתָּה *thou*), we have תִּפָּקַד *thou-shalt-visit*, &c. &c. ; indicating by the prefixes, not only the person, but likewise (by their position), that the time is future. Further, by subjoining other fragments to this, or the past tense, the objective pronouns are likewise indicated: as, אֲפָקַדְהוּ *I-will-visit-him*, אֲפָקַדְתִּי *I-have-visited-him*, אֲפָקַדְתִּיךָ *I-have-visited-thee*, וְאֲפָקַדְנִי *and-he-will-visit-me*, &c.

It is this which gives the Hebrew language that conciseness for which it is so remarkable, making its words keep pace almost with the thoughts which they represent.

Having thus given a general outline of the structure of the language, we shall proceed to treat, in the following chapters, of each part of speech separately.

CHAPTER II.

NOUNS AND THEIR MODIFICATIONS.

34. Nouns are generally distributed into—

I.—Common nouns, or appellatives: as, אִישׁ *a man*, בֶּן *son*.

II.—Proper names: as, יִשְׂרָאֵל *Israel*, אֲרָם *Aram*, יְרוּשָׁלַיִם *Jerusalem*.

35. Proper names, are the names of particular individuals, thus distinguished from others of the same kind. Common names are, on the contrary, the names of *genera* and *species*; and, unless they are accompanied by some restrictive sign or word, denote either the whole species or kind: as, אָדָם וְבְהֵמָה תִּוְשָׁע יְהוָה *Lord! thou helpest man and beast* (Ps. xxxvi. 6),—or any one of the kind: as, מִכָּה אָדָם יוֹמֵת “*He that killeth a man (i. e. any man) shall be put to death*” (Levit. xxiv. 21). As the Hebrew has no indefinite article, the context alone can show in which of the two senses the noun is to be understood.

36. The restrictive words, by which appellatives are made to express particular individuals, are called *definitives*. Such are, the article *the*; the demonstrative pronouns, *this*, *that*, &c.; the pronominal adjectives, *my*, *thy*, &c. The restriction is, however, more frequently

effected by the annexation of another noun, which serves to define that which precedes it: as, בֶּן *son*, בֶּן־מֶלֶךְ *son of a king*, בֶּן־הַמֶּלֶךְ *son of the king*, or *the son of the king*; בֶּן־יִשְׂרָאֵל *Israel's son*, or *the son of Israel*.

37. Nouns are frequently varied or altered, in order to express the different modifications of which they are susceptible. This is done in various ways:—

I.—By altering one or more of the vowel-points: as, בֶּן *son*, בֵּן *son of*, בֶּן־אַבְרָהָם *Abraham's son*, דְּבַר *word*, דְּבַר *word of*, דְּבַר־הַמֶּלֶךְ *the word of the king*.

II.—By adding one or more letters either at the beginning or at the end of the words: as, הַדְּבַר *the word*, וְהַדְּבַר *and the word*, דְּבַרִּי *my word*, דְּבַרְיֶיךָ *your words*.

38. Letters added at the beginning of words are denominated *Prefixes*; those that are added at the end, are termed *Affixes*.

The Prefixes leave the accent of the words unaltered, and therefore produce no alteration in the vowel-points; but the affixes draw the accent from its original place toward the termination, and therefore produce, generally, a change in the vowel-points. See the preceding examples, and Art. 29.

39. Every word thus varied by additional letters, may in some measure be considered as a compound; and as every compound is best understood by know-

ing its constituent parts, we think it most advisable to explain the prefixes and affixes before we treat of the general properties of nouns.

PREFIXES.

40. The following are the prefixes of Nouns :—

ה—with dagesh in the following letter: as, הַנֶּחֱרָה, הַ or הֶ without dagesh: as, הַאֹר, express the definite article *the*; for which reason, this letter (ה) is called the *definite* ה.

Obs. ה is used before nouns beginning with any letter capable of receiving Dagesh: as, נהר *a river*, הנהר* *the river*.

ה is used before nouns beginning with either of the letters א, ע, as, אור *light*, האור *the light*; הר *a mountain*, ההר *the mountain*; עבד *a servant*, העבד *the servant*; ראש *head*, הראש *the head*.

ᠨ is used mostly before nouns (not being monosyllables) beginning with **ᠶ**, **ᠨ**, or **ᠬ**, having long unaccented (ᠠ)

* The effect of dagesh after a vowel, is to double the letter in which it is placed.—(See Part I. p. 36) This word must, therefore, be pronounced *han-nā-hā'wr*. The dagesh is, however, sometimes omitted: as, הַיַּאֲדָר *the river*, הַיַּלְדִּים *the children*.

† As the Gutturals א, ע, ח, ה, ש, cannot easily be pronounced double, the Dagesh would be useless in them; it is, therefore, compensated by changing (־) into (ר) or (ז). Before ח, however, the original vowel (־) is mostly retained: as, חֹחֶמֶץ *the darkness*. Sometimes also, before ה: as, הֶבֶל *the vanity*. We also find חַיִּים *the living*, and חֲזָק and חֲזִי. These deviations are, however, too unimportant to be longer dwelt upon.

unimportant to be longer dwelt upon.

2) The way things are done at present is said to be a compensation for the fact that exceeding other countries' conditions. As the circumstances which it is thought to compensate for are changed, it seems to follow that the system is no longer adequate.

for their first vowel: as, עָנָן *a cloud*, הָעָנָן *the cloud*; הַחֶלֶב *the milk*; הַהָרִים *the mountains*.*

הָ or הַ—without dagesh† in the following letter, indicates interrogation: thus, שֹׁמֵר *a keeper*, הַשֹּׁמֵר *the keeper*, הַשֹּׁמֵר הַשֹּׁמֵר? *the keeper? — the keeper of my brother (am) I?* i. e. *Am I the keeper of my brother?* (Gen. iv. 9.)

Obs.—This is called the interrogative הָ. It is used before any word in a state of interrogation: as, לֹא *not*, הֲלֹא *is it not?* יֵשׁ *there is*, הֲיֵשׁ *is there?* [Before the gutturals it takes, mostly, (-): as, אַתָּה *thou*, הֲאַתָּה בְּנִי *art thou my son?* הֲעַתָּה *is it time?*] Likewise before words beginning with any letter having Sh'va: thus, בְּרָכָה *a blessing*, הַבְּרָכָה *the blessing*, הַבְּרָכָה *a blessing?*‡

* Before participles, הָ is often used as a relative pronoun: thus, הַמְּלִמֵּד *the teacher*, or *who teaches*; הַהוֹלֵךְ *who or which goes?*

† In a few instances we find Dagesh after the interrogative הָ: as, הֲיִשְׁמְנָה *whether fat?* (Num. xiii.) הֲבִמְחֵנִים *whether in camps?* (ibid.) We likewise find הֲהִיזָק *whether strong?* (ibid.); but in these cases, the context easily shows that they are interrogatives. In הֲהִירָבִי *whether my ways?* הֲיִיטֵב *will it be well?* (cited by some grammarians), it is equally evident that the הָ is interrogative; as the definite הָ is seldom found before nouns having the pronominal affixes, or before verbs in the past or future tense.

‡ The reason of this change is, lest two initial Sh'vas should come together—thus, הַבְּרָכָה, which is contrary to the genius of the language.

... the relative pronoun "who" (or "which") ...
... "that" ...

ו and (from ו a hook, *plug*), is used to express junction, and connection in general : as, זָרַע וְקָצִיר וְקָרָא וְחָם וְקָיִץ וְחֹרֶף וְיוֹם וְלַיְלָה *Seed-time and harvest, and-cold, and-heat, and-summer, and-winter, and-day, and-night.* (Gen. viii. 22.) And with the definite article, הַ and the : as, לְךָ יְהוָה וְהַגְּבוּרָה וְהַתְּפָאֳרָה וְהַנֶּצֶחַ וְהַהוֹד *Thine, O Lord, [is] the-greatness, and-the-strength, and-the-glory, and-the-victory, and-the-majesty.* (1 Chron. xxix. 2.)

ב in, with (probably, from בוא to enter, to come in), is used to express the relations denoted by the ablative case, or by the prepositions, *in, with, on, among, at, &c.* : as, בְּאֶרֶץ in-a-land, בְּאֶבֶן with-a-stone, בְּהָרַר on-a-mountain, בְּיִשְׂרָאֵל amongst-Israel, בְּדָבָר in, on, or with a word or thing.

כ as (probably from כה thus, in this manner ; or from כָּכָה, כֵּכָה, so, thus,) is used to express comparison and proportion generally, and answers to the words *as, so, according to, about, almost, &c.* : as, כְּאֶרֶץ as-a-land, כְּעֶבֶד as-a-servant, כְּאַיָּפָה about-an-ephah, כְּדָבָר as-a-word.

ל to, for (from אל to, is used to express the relations of tendency and purpose, denoted by the dative case, or by the words *to, for in order, &c.* : as, לְאֶרֶץ to-a-land, לְדָבָר to or for-a-thing.

Obs. 1.—To express the relations denoted by the letters ל, כ, ב, definitely, either ה is annexed, as בְּהַדְּבָר in-the-word, or the definite article is used.

פְּהֶרְבֵּר as-the-word; or, which is more usual, the ה is omitted, and its vowel-point is placed under those respective letters: thus, פְּהֶרְבֵּר in-the-word, פְּהֶרְבֵּר as-the-word, לְהֶרְבֵּר to-the-word*.

2.—When ה occurs before these prefixes, it indicates interrogation: thus, לְהֶרְבֵּן to-the-son, הֲלֶרְבֵּן if-to-the-son?

* The prefixes ל, ב, ו, are frequently added to other words: as, גָּדוֹל וְקָטָן *great and-small*, אֲנִי וְהוּא *I and-he*, אָכַל וְשָׁתָה *he-eat and-drunk*, לֵאכֹל וְלִשְׁתּוֹת *to-eat and-to-drink*, &c. Their proper points are (:)—thus, לְ, בְּ, וְ, יְ. The (:) is, however, frequently changed for other vowels, which causes great embarrassment to the young student.—To prevent this, he is requested to attend to the following rules:—

- I. יְ is changed into ו (pronounced וּ) before words beginning with either of the labials פ, מ, ב; or before words beginning with any letter having Sh'va: as, וְגִבְרִי and-a-garment, וְדִבְשֵׁי and-honey.
- II. It is changed into י before words having a distinctive accent on the first letter: as, לֶחֶם וְיַיִן *bread and-wine*.
- III. Before words beginning with Sh'va, the letters ל, ב, ו, receive (־י): as, בְּרַבֵּר in-the-word-of, בְּרַבֵּר as-the-word-of, לְרַבֵּר to-the-word-of. Before the gutturals, definitely, ~~or in pause~~, they follow the same rule as the definite ה. (Art. 40).
- IV. Before words beginning with י, the letters ל, ב, ו, receive (־י), י becoming quiescent: as, יְהִי he-shall-be, וְיְהִי and-he-shall-be, יָמֵי days-of, בְּיָמֵי in-the days-of, בְּיָמֵי as-the-days-of.
- V. Before the semi-vowels (־י) (־י) (־י), they receive the corresponding short vowels: as, אֱמֶת truth, וְאֱמֶת and-truth, בְּאֱמֶת in-truth, &c.: חֲצִי half, בְּחֲצִי וְחֲצִי, בְּחֲצִי, לְחֲצִי, וְחֲצִי.
- VI. Before אֱלֹהִים God, they take (־י); א becoming quiescent: thus, לְאֱלֹהִים, וְאֱלֹהִים, &c.

Likewise לְאֱמֶת (for the purpose of saying)
לְאֱמֶת

2nd

as, **חֲזָק מִצֹּר** *stronger-than a-rock*.—(See Adjectives, Art. 87.)

‘ יוֹסֵף , *And-Israel-loved Joseph.*’

VII. Before אֶרֶץ and its variations, also before יְהוָה they take (-): as, אֶרֶץ, אֶרֶץ, אֶרֶץ, אֶרֶץ, &c. As these changes are chiefly for the sake of euphony, and as they do not affect the signification of words, I deem it unnecessary to enter into further detail.

* ۞ before the gutturals.

‡ From this punctuation of the prefixes before the word יְהוָה, it is evident that the word was anciently pronounced יְהוֹרֵי. Had it been pronounced *Jehovah*, as some learned men suppose, the points must have been בְּיָהוֹה, בְּיָהוּה, וְיָהוּה, as the words in No. IV.

Exercise.

Translate and analyse the following words:—

*גֵּר, וֵרָךְ, בָּרַךְ, כָּרַךְ, לָרַךְ, מָרַךְ, הָרַךְ,
הִרַךְ, וְהִרַךְ, בְּהִרַךְ, בָּהִרַךְ, וּבָהִרַךְ, הִבָּרַךְ, בְּהִבָּרַךְ,
בָּרַךְ, מִהִרַךְ, וּמִהִבָּרַךְ, אֶת־הִרַךְ :

†אֶרֶץ, הָאֶרֶץ, וְהָאֶרֶץ, בָּאֶרֶץ, וּבָאֶרֶץ, פָּאֶרֶץ,
פָּאֶרֶץ, לָאֶרֶץ, וְלָאֶרֶץ, לְאֶרֶץ, וְלָאֶרֶץ, מֵאֶרֶץ, וּמֵאֶרֶץ,
מִהָאֶרֶץ, אֶת־הָאֶרֶץ :

‡חָכָם, וְחָכָם, הַחָכָם, בְּהַחָכָם, לַחָכָם, לְחָכָם,
מִחָכָם : §חָכְמָה, הַחָכְמָה, וְחָכְמָה, וְהַחָכְמָה, בְּחָכְמָה,
בְּחָכְמָה, לְחָכְמָה, וְלַחָכְמָה, מִחָכְמָה :

Render the following into Hebrew:—

A day||, and a day, as a day, in a day, to a day, and to a day ;
the day, and the day, as the day, in the day, to the day, from the
day, and from the day ; from day to day.

A woman¶, to a woman, the woman, to the woman, and to the
woman, and a woman, from a woman, from the woman, and from
the woman.

~~The~~ "slave**", אֶלֶף slave, and the slave, and a slave, a slave? as a
slave, as the slave. to a slave, to the slave, from a slave, from the
slave, and to the slave.

* A way, ~~read~~.

|| יוֹם

† Land, ~~with~~.

¶ אִשָּׁה

‡ A wise man.

§ Wisdom.

** עֶבֶד

one letter in common is used to make the true
meaning of a word clear it cannot receive by any
means that sense in a by me, when the word
is in the text. The word sound of the
word is not the reason of the word it is to be
used without the word sound.

AFFIXES.

42. The following are the principal Affixes:—

הַ . . . with the accent on the last syllable, is used to denote the feminine gender: as, אִישׁ *a man*, אִשָּׁה *a woman*, נָבִיא *a prophet*, נְבִיאָה *a prophetess*; בּוֹקֵר *a visitor*, בּוֹקֶרֶת *a female visitor*.

Obs. הַ with the accent on the penultimate, is sometimes used to express tendency towards a place: as, חֶרֶן *Haran*, חֲרָנָה *towards Haran*; נֶגֶב *the south*, נִגְבָּה *towards the south*. Nouns terminating in ה, change that letter into ת: as, מָרָה *Marah*, מַרְתָּה *to Marah*.

הַ without the accent, is likewise added, sometimes, by way of euphony: as, לַיְלָה for לַיִל *night*. In such cases ה is said to be *Paragogic*.

תַּ . . . with the accent on the penultimate, is used to denote the feminine participle: as, שׁוֹפֵט *one that judges, a judge*; f. שׁוֹפֵטֶת: also שׁוֹפְטָה.

ים . . . is used to indicate the plural of masculine nouns: as, נְבִיאִים *prophets*, בּוֹקְרִים *visitors*, יוֹם *a day*, יָמִים *days*; שָׁנָה *a year*, שָׁנִים *years*.

ים . . . is used to express two of a kind: as, יוֹמִים *two days*, שְׁנָתַיִם *two years*.

ות . . . is used to express the plural feminine: as, נַעֲרָה *a girl, a young woman*, נַעֲרוֹת *girls*; דְּלֶת *p. דְּלֶתוֹת doors*.

The following affixes are used to denote the possessive Pronouns :—

שִׁירָה a song, <i>m.</i>	שִׁירָה a song, <i>f.</i>
אֲנִי—my	שִׁירִי my song
אַתָּה—thy, <i>m.</i>	שִׁירְךָ thy song, <i>m.</i>
אֵיךָ—thy, <i>f.</i>	שִׁירְךָ thy song, <i>f.</i>
הוא—his	שִׁירוֹ his —
היא—her	שִׁירָהּ her —
אֲנֵינוּ—our	שִׁירֵנוּ our —
אַתֶּם—your	שִׁירְכֶם your — <i>m.</i>
אַתְּ—your, <i>f.</i>	שִׁירְכֶן your — <i>f.</i>
הֵם—their, <i>m.</i>	שִׁירָם their — <i>m.</i>
הֵנָּה—their	שִׁירָן their — <i>f.</i>

When the things possessed are plural.

שִׁירִים songs, <i>m.</i>	שִׁירוֹת songs, <i>f.</i>
אֲנִי—my	שִׁירֵי my songs
אַתָּה—thy, <i>m.</i>	שִׁירֶיךָ thy — <i>m.</i>
אֵיךָ—thy, <i>f.</i>	שִׁירֶיךָ thy — <i>f.</i>
הוא—his	שִׁירָיו his —
היא—her	שִׁירֶיהָ her —
אֲנֵינוּ—our	שִׁירֵינוּ our —
אַתֶּם—your	שִׁירֵיכֶם your — <i>m.</i>
אַתְּ—your, <i>f.</i>	שִׁירֵיכֶן your — <i>f.</i>
הֵם—their, <i>m.</i>	שִׁירָם their — <i>m.</i>
הֵנָּה—their, <i>f.</i>	שִׁירָן their — <i>f.</i>

* אֶם, אֵל, אֵלָּה, אֵלָּה, are denominated *heavy affixes*, because they always have the accent; the rest are denominated *light affixes*.

שִׁירוֹתָם (m)

שִׁירוֹתָן (f)

41. To the preceding affixes may be added, the termination יָת, יִת, and יָה, by which patronymics, or nouns denoting extraction, are formed from proper names: as, עִבְרִי *a Hebrew*, f. עִבְרִית, or עִבְרִיָּה, from עֵבֶר *Heber*; עַמּוֹנִי *an Ammonite*, f. עַמּוֹנִית, from עַמּוֹן *Ammon*.

Exercises.

Add the possessive pronouns to the following nouns:—

גִּבּוֹר *a strong man*, like שִׁיר; סוּס *a horse*, like שִׁירָה; סֵפֶה *a hut*, like תוֹרָה; גִּבּוֹר *a strong man*, like שִׁיר

Render the following into English:—

גִּמְלִים * , הַגְּמִלִים , וְהַגְּמִלִים , לְגִמְלִים ,
 לְגִמְלֵיךְ , גִּמְלִיָּה , גִּמְלָה , וְגִמְלֵיהֶם , וְלְגִמְלֵיהֶם :
 מֶלֶךְ † , וּמֶלֶךְ , לְמֶלֶךְ , הַמֶּלֶךְ , וְהַמֶּלֶךְ , הַמֶּלֶךְ ,
 מֶמְלָכָה , מִמְּלָכָה , בְּמֶלֶךְ , לְמֶלֶךְ , וְלְמֶלֶךְ , לְהַמֶּלֶךְ , הַמֶּמְלָכָה ,
 בְּהַמֶּלֶךְ , מִלְכִּי , בְּמִלְכִּי , מִלְכָּךְ , מִלְכּוֹ , בְּמִלְכּוֹ ,
 מִלְכָּה , וְלְמִלְכָּה , מִלְכָּם , בְּמִלְכָּם , וּמִלְכֵּם , הַמִּלְכִּים ,
 בְּמִלְכֵּם , לְמִלְכֵּם , וְהַמִּלְכִּים , מִלְכֵּינוּ , לְמִלְכֵּינוּ , מִלְכֵּיכֶם ,
 מִלְכֵּיהֶם , מִלְכֵּיהֶם , וּמִלְכֵּיהֶם , מִלְכָּה ‡ , וְהַמִּלְכָּה , מִלְכוֹת ,
 לְמִלְכוֹת :
 מִלְכוֹת § , מִלְכוּתְךָ , בְּמִלְכוּתוֹ , וּמִלְכוּתָהּ , לְמִלְכוּתָהּ ,

* Camels. † A king. ‡ A queen. § A ~~kingdom~~ reign

מְלָכוּתָם , בְּמְלָכוֹתָם : מְמַלְכָּה * , וּמְמַלְכָּה , וְהַמְמַלְכָּה ,
 בְּמְמַלְכָּה , בְּמְמַלְכָּה , וּמְמַמְלָכָה , מְמַלְכָּתִי , מְמַלְכָּתֶךָ ,
 מְמַלְכָּתֵנוּ , מְמַלְכוֹת , וְהַמְמַלְכוֹת :

GENDER.

42. There are two genders, the masculine and the feminine. Of the masculine are—

1st. Names of males and their functions : as, שֵׁם *Shem*, אָב *a father*, כֹּהֵן *a priest*.

2nd. Names of nations, rivers, and mountains : as, עַם *a people*, כְּנָעַן *Canaan*, נָהָר *a river*, יַרְדֵּן *the Jordan*, כַּרְמֶל *Carmel*, סִינַי *Sinai*†.

* Kingdom.

† To consider inanimate objects, or their names, as masculine or as feminine, appears very irrational ; and yet, if we except the English language, the absurdity of thus making a distinction where nature has made none, and where none can be required, prevails in almost all languages. To account for this anomaly, some authors have supposed, that in the infant state of the world, mankind actually imagined that all objects of nature were animated, and consequently attributed to them sexual distinction ; considering those objects which manifest themselves by their power and activity — as, for instance, the Wind, the Sun, &c. — as masculine ; and, on the contrary, those that appeared of a passive nature — as, for instance, the Earth, the Moon, &c. — as feminine. Others suppose, that the framers of language were guided by some subtle kind of reasoning, which discovers, even in inanimate objects, something

3^d. Names of seasons and months: as, אָבִיב *the Spring*, חֶרֶף *Winter*, נִסָּן *Nisan*.

4th. Names of metals: as, זָהָב *gold*, כֶּסֶף *silver*. Except נְחֹשֶׁת *copper*, which is used in both genders, and עֹפֶרֶת *lead*, which is supposed to be feminine.

analogous to sex. These explanations are, however, not at all satisfactory; for independent of the absurdity of supposing the framers of language to have been so subjected to the fancy as not to distinguish between a real animal and a block of wood, or that they should have possessed such refined notions as to discover the most distant analogies, there is this objection, — that, on either supposition, the different names belonging to the same object must have retained the same gender: but this is contrary to fact. Thus, for instance, of the two names לְבָנָה, לָחָה, given to the *Moon*; the first is masculine, and the second, *feminine*; and of the three denominations of the *Sun*, שֶׁמֶשׁ, הַרְרָם, הַקֵּלָה, the first is *feminine*; the second, *masculine*; and the third, of both genders. The real cause of the before-mentioned anomaly, as it regards the Hebrew, appears to me this:—that in the infancy of language, especially amongst a pastoral people, which the Hebrews were, the chief subjects of discourse were unavoidably persons and domesticated animals. In these, they observed the natural distinction of sex, which they endeavoured to indicate in their language; and they did it in a very simple way: viz., by adding ה—a mere breathing and certainly the softest and most delicate of consonantal sounds—to the masculine: thus, יָלָד *a child, boy*, יָלָדָה *a girl*; נָעַר *a lad, youth*, נָעָרָה *a lass, maiden*; שְׂעִיר *a he-goat*, שְׂעִירָה *a she-goat*; כֶּבֶשׂ *a lamb*, כֶּבֶשָׁה *a ewe-lamb*; &c. &c. Animals which did not often come under view, or in which the distinction of sex was not obvious, were left undistinguished, and their names were used in either gender, just as the fancy of the speaker happened to suggest

43. Of the feminine are —

1st. Names of females and their functions: as, שָׂרָה *Sarah*, זִלְלָה *Zillah*, אִם *a mother*.

2nd. Names of countries and cities: as, אֲשׁוּר *Assyria*, יְרוּשָׁלַיִם *Jerusalem*.

3rd. Names of the double members of the human body*: as, אוֹז *ear*, רֶגֶל *foot*.

4th. Names having the following terminations:—, as בְּרָכָה *a blessing*; or יְהִי, as עֵבְרִיָּה *a Hebrew woman*.

, as אֹמֶנֶת *a nurse*, קִטְרֶת *incense*, תְּפִאָּרַת *glory*, אֶמֶת *truth*.

, as קִרְחָת *a burning, a fever*, נְחִיָּה *quietness, pleasure*,

, as רֵאשִׁית *beginning*, תְּבִנִית *form, pattern*, עֵבְרִיָּה *a Hebrew woman*.

, as מַלְכוּת *a kingdom*; or וְתָ, as אָחֵרָת *a sister*.

at the moment; and hence the origin of the epicene. It was the same with the names of inanimate objects. They were used indiscriminately in either gender; or, as *Aben-Ezra* has expressed it, in his usual laconic style, זָכָרְהוּ וְנִקְבָּהוּ כֹּל נֶאֱמָר בּוֹ רוּחַ חַיִּים “*Whatever has no life, male it or female it.*” This promiscuous use of the gender, probably prevailed during the infancy of language and for a long period after it. But when the language became fixed by writing, and especially by authoritative books which served as models to subsequent writers, the gender of nouns became, in some measure, likewise fixed. And thus it is, that what in its origin was a matter of indifference, became, in the course of time, a law, from which we cannot now deviate, without being guilty (in the eyes of the half-learned, at least,) of a grammatical impropriety.

* Except יָד *a hand*, עֵינַי *an eye*, which are used in both genders.

44. Many nouns are used in both genders, and are therefore said to be of the *common gender*: as, רוּחַ *the wind*, אֵשׁ *fire*, מַחֲנֶה *a camp*.

Amongst these may be numbered the *Epicene*: as, גַּמֶּל *a camel*, דָּב *a bear*, יוֹנָה *a dove*, חֲסִידָה *a stork*, male or female.

Exercise.

[Render the following into Hebrew:—

As my songs, *m.* And from thy *f.* songs, *f.* Their *m.* songs *m.* and her song. My camel and his camels. To her camels. And to her camels. And from the king and queen. To her kings and to the queen. To her king and to the queen. From their kings and from the queen. As my king and as your kings. And to the queens. My kingdom and thy kingdom. Her kingdom and his kingdom. From kingdom to kingdom. Our kingdom and the kingdoms. And in my law. As their laws. And from thy law. As my hut. And from thy huts. And to the strong man.]

FORMATION OF FEMININE NOUNS.

45. Feminine Nouns, as has already been observed (p. 41), are formed by adding הָ or תָּ to the masculine: as, מֶלֶךְ *a king*, מַלְכָּה *a queen*; גָּדוֹל *great*, *m.* גְּדוּלָּה *f.*; אֹמֵן *an educator, foster-father*, אִמָּת *a foster-mother, a nurse*; בּוֹקֵר *a visitor*, בּוֹקֶדֶת or בּוֹקֶדֶת *f.**

* Some receive Dagesh in the last radical: as, אָדוּם *m. red*, אִדְּמָה *f.*; קָטוֹן *m. small, little*, קִטְנָה *f.*

Obs. 1.—Masculine nouns terminating in הָ, form their feminine by changing (ו) into (ר): as רֹעֶה *a shepherd*, רֹעֵה *a shepherdess*.*

2.—Those that terminate in ה or ע, receive תָּ instead of וּ: as, שׁוֹמֵעַ *a hearer, f.* שׁוֹמְעָה or שׁוֹמַעַת; בֹּרֵחַ *one that runs from danger, f.* בֹּרַחַת†.

3.—Many nouns express their gender by different words: as, אָב *father*, אִמָּה *mother*; הֶמֶל *a he-ass*, שֶׁמֶל *a she-ass*; חָתָן *a bridegroom*, בִּלָּה *a bride*; עֶבֶד *m. a servant, f.* שִׁפְחָה *a bond-maid*‡.

4.—The feminine of אָח *a brother*, is אֲחוֹת *sister*; of בֶּן *a son*, בַּת *a daughter*; חָם *a father-in-law*, חֲמוּת *a mother-in-law*.

NUMBER.

46. Hebrew nouns admit of three numbers; the Singular, Plural, and Dual.

Formation of the Plural Number Masculine.

Masculine nouns form their plural mostly by adding יָם־§ to the singular: as, מֶלֶךְ *a king*, מְלָכִים ¶ *kings*.—(Vide Affixes, p. 41.)

* In some of the derivative verbs, the ה is changed into ית־ (See Verbs).

† Those that terminate in א, receive only an additional ת: as, נוֹשֵׂא *m. a carrier, f.* נוֹשְׂאָה or נוֹשַׂאת.

‡ In these and similar words, it will be found that the masculine nouns express functions and attributes peculiar to males, and the feminine such as are peculiar to females.

§ The ' is often omitted; especially when the singular terminates in ' : גּוֹי as, *a nation*, גּוֹיִם (instead of גּוֹיִיִם) *nations*; לֵוִי (instead of לֵוִיִי) *a Levite*, לֵוִיִּם (instead of לֵוִיִיִם) *Levites*; ו is likewise frequently omitted: as, אוֹת *a sign, p.* אוֹתֹת instead of אוֹתוֹת.

¶ Also מְלָכִין, which is, however, a *Chaldaism*, and ought, therefore, to be considered as an exception.

Formation of the Plural Number Feminine.

47. Feminine nouns form their plural, by adding **ות** to the singular: as, **בַּאֵר** *a well*, **בְּאֵרוֹת**.—(Vide p. 41.)

Obs. 1.—Those that terminate in **ה** or **ת**, change these terminations into **ות**: as, **נַעֲרָה** *a girl*, **נַעֲרוֹת** *girls*; **בְּתוּלָה** *a virgin*, **בְּתוּלוֹת** *virgins*; **אַנְרָת** *a letter*, **אַנְרוֹת** *letters*; **טַבַּעַת** *a ring*, **טַבַּעוֹת** *rings*; **כְּתָנֶת** *a coat, tunick*, **כְּתָנוֹת** *tunicks*. Some, however, retain the **ת**: as, **דֶּלֶת** *a door*, **דְּלָתוֹת** *doors*; **קֶשֶׁת** *a bow*, **קֶשֶׁתוֹת** *bows*; **קֶנִּית** *lance*, **קֶנִּיתוֹת** *lanes*.

Obs. 2.—Those which terminate in **יָה** or **יָת** change these terminations into **יֹת**: as, **נִבְרָיָה** *a strange woman*, **נִבְרָיוֹת** *strange women*; **עִבְרִית** *a Hebrew woman*, **עִבְרִיֹּת**.

3.—Those that terminate in **יָת**, change (י) into (יֹ), and add **יֹת**: as, **מַלְכוּת** *a kingdom*, **מַלְכוּתֹת** *kingdoms*.

4.—Many masculine nouns take **ות** for their plural: as, **אָב** *a father*, **אֲבוֹת** *fathers*; **כִּסֵּא** *a seat, throne*, **כִּסְאוֹת**; and many nouns feminine take **־ים** for their plural: as **אֶבֶן** *a stone*, **אֲבָנִים**; **שֵׁעֶרָה** *barley*, **שֵׁעֲרִים**.

5.—Some nouns take indiscriminately either the masculine or feminine plural*: thus, **דּוֹר** *a generation*, **דּוֹרִים** or **דּוֹרוֹת**; **שָׁנָה** *a year*, **שָׁנִים** or **שָׁנוֹת**; **חַלּוֹן** *a window*, **חַלּוֹנִים** or **חַלּוֹנוֹת**†.

6.—The names of liquids, seasons, metals‡, and some collectives, are always used in the singular number: as, **זָהָב** *gold*, **כֶּסֶף** *silver*, **יַיִן** *wine*, **שֶׁמֶן** *oil*; **אֲבִיב** *spring*, **חֶרֶף** *winter*, **חֹל** *sand*, **אֶבֶק** *dust*.

* See Note, p. 44.

† Also **חַלּוֹנֵי**, which ought to be considered as an exception.

‡ The names of liquids and metals are sometimes found in the plural: but then the word must be considered as expressive of different sorts.

To the preceding may be added abstract terms and proper names, which, from the nature of their signification, do not admit of the plural: as, אֶהְבָּה *love**, שִׂנְאָה *hatred*, &c.

7.—Some are used in the plural only: as רַחֲמִים *life*, רַחֲמִים *mercy*, פָּנִים *the visage, face*, בָּלִיּוֹת *reins*, אֲרוֹת *stables*.

Obs. 8.—The following are rather irregular in the formation of their plural: as, בַּת (instead בָּנָה or בָּנֹת) *a daughter*, p. בָּנוֹת; אַחֹת *a sister*, p. אַחִיּוֹת; נֹסֶר *an ox*, p. נֹסְרִים; שוּק *an open place, a market*, p. שוּקִים; אִישׁ *a man*, p. אִישִׁים, but more frequently אֲנָשִׁים; אִשָּׁה *a woman*, p. אִשּׁוֹת, but more frequently נְשִׁים.

DUAL.

41. The dual expresses two of a kind; and is formed by adding יָם to the singular, whether it be masculine or feminine: as, יוֹם *day*, יָמִים *days*, יוֹמִים *two days*; אֶלֶף *a thousand*, אֲלָפִים *thousands*, אֲלָפִים *two thousands*; נֶעֱל *a shoe*, נֶעֱלוֹת or נֶעֱלִים *shoes*, נֶעֱלִים *a pair of shoes*; דֶּלֶת *a door or gate*, דֶּלֶתוֹת *gates*, דֶּלֶתִים *double doors*.

Obs. 1.—Nouns terminating in הָ, change this letter into ח: as, שָׁנָה *a year*, שְׁנָתִים *two years*; מֵאָה *a hundred*, מֵאָתִים *two hundred*.

2.—Things that are double by nature or art, are used in the

* Some of these are found in the plural; but then they must, like the preceding, be understood as expressive of different kinds: thus חֲכָמוֹת *wisdoms*, i. e. *the sciences*; תְּבוּנוֹת *understandings*, i. e. *different objects or degrees of understanding*.

dual instead of the plural: as עַיִן *an eye*, עֵינַיִם *eyes*; * יָד *hand*, יָדַיִם *hands*; רֶגֶל *foot*, רַגְלָיִם *feet*; שֵׁפָה *lip*, שֵׁפָתַיִם *lips*; אוֹן *ear*, אוָנַיִם *ears*.

Obs. 3.—כִּנְאֻנִּים *a pair of scales, a balance*; קִלְקָתַיִם *pincers, tongs*; דְּחָתִים *a hand mill* (consisting of two stones), admit not of the singular number.†

4.—The following, and a few other nouns, form their dual by adding יָם to the plural: thus, חוֹמָה *a wall*, חוֹמוֹת *f. walls*, חוֹמָתַיִם *double walls*; רַבּוּא *a myriad*, רַבּוּאוֹת *myriads*, רַבּוּתַיִם *two myriads*.

Exercise.

[Give the signification of the following, and form their feminine gender:—

בוֹרַחַ, שׁוֹמֵעַ, נְבִיאַ, גָּדוֹל, אָרוֹם, רָעָה, שׁוֹפֵט, מְלֶךְ,
אִישׁ, חֵתֵן, עֶבֶד, אָח, בֵּן, נָכְרִי, עֶבְרִי, יֶלֶד, בִּבְשׁ

Give the signification and form the plural of the following:—

פוֹקֵד, נְבִיאַ, גָּמֶל, שִׁיר, סוֹם, גִּבּוֹר, שִׁירָה, דּוֹר,
בֶּאֱרַ, נַעֲרָה, מַבְעֵת, חֲנִית, קֶשֶׁת, כִּפָּא, חֲלוֹן, בַּת, שׁוֹר,
שׁוֹק אָחוֹת

* Some of these are found in the plural number; but then they have mostly different significations: thus, עֵינֹת *springs, fountains*; יָרוֹת *tenons, portions*; רַגְלִים *times*; as שְׁלֹשׁ רַגְלִים *three times* (lit. *steps*); &c.

† To the above may be added, מַיִם *water*, שָׁמַיִם *heaven*, which occur always in the dual form.

Give the signification and form the dual of the following:—

יום, אֶלֶף, גַּעַל, דָּלַת, רֶגֶל, יָד, אֶזֶן, מָאָה, שָׁנָה, שָׁפָה,
חֹמֶה, רְבּוּא

Render the following into English:—

תָּנָה ¹ בְּנִי ² לְבָר ³ לִי וְעֵינֶיךָ ⁴ דָּרְבִי ⁵ תִּצְרְנָה ⁶ : אֶל-
תֵּלֶךְ ⁷ בְּדֶרֶךְ ⁸ חַטָּאִים ⁹ מְנַע ¹⁰ רֶגְלֶךָ ¹¹ מִנְתִּיבָתָם ¹² , בִּי ¹³
רָגִלָּהֶם לָרַע ¹⁴ יָרוּצוּ ¹⁵ : פֶּדֶר ¹⁶ אֶת-יְיָ מַהֲנֶךָ ¹⁷ , וּמִרְאִשִּׁית ¹⁸
כָּל-תְּבוּאָתְךָ ¹⁹ : פֶּדֶר ²⁰ אֶת-אָבִיךָ ²¹ וְאֶת-אִמְּךָ ²² : לֶךְ ²³ אֶל-
נִמְלָה ²⁴ עָצֹל ²⁵ , רָאָה ²⁶ דְּרָכֶיךָ ²⁷ וְחָכָם ²⁸ : אֲשֶׁר-אֵין-לָהּ ²⁹
קָצִין ³⁰ שֹׁטֵר ³¹ וּמִשָּׁל ³² , תִּכְבִּין ³³ בְּקִינִין ³⁴ לַחֲמָה ³⁵ אֲגִרָה ³⁶
בְּקָצִיר ³⁷ מֵאֲכָלָהּ ³⁸ : אָמַר ³⁹ - עָצֹל ⁴⁰ + אֲרִי ⁴¹ בְּחוּץ ⁴² , שְׁחַל ⁴³
בְּדֶרֶךְ , בְּרַחוּבוֹת ⁴⁴ אֶרֶצָה ⁴⁵ :

- ¹ Give. ² בְּנִי Son, *p.* ³ לֵב Heart. ⁴ עֵין Eye. ⁵ דָּרַךְ Way.
⁶ They shall observe. ⁷ Go not. ⁸ Insert of. ⁹ Sinner. ¹⁰ Withhold.
¹¹ רֶגֶל Foot. ¹² A path. ¹³ For. ¹⁴ Evil. ¹⁵ They run. ¹⁶ Honor.
¹⁷ הוֹן Wealth. ¹⁸ First, chief. ¹⁹ תְּבוּאָה Produce. ²⁰ אָב Father.
²¹ אִם Mother. ²² Go. ²³ Ant. ²⁴ Sluggard. ²⁵ See. ²⁶ And be wise.
²⁷ Which not to her, *i. e.* who has neither. ²⁸ Chief. ²⁹ Overseer.
³⁰ Ruler. ³¹ She provideth. ³² Summer. ³³ Bread, provision.
³⁴ She gathereth. ³⁵ Harvest. ³⁶ Food. ³⁷ The sluggard says.
³⁸ † There is. ³⁹ A lion. ⁴⁰ Without, street. ⁴¹ An old lion. ⁴² A
wide place, a market. ⁴³ I shall be slain.

הַבְּנוֹת ¹ * בְּנֵי , וְהַבְּנִים * בְּנִי , וְהַצֵּאן ² , * צֵאנִי , וְלִבְנֵי
מַה-אֶעֱשֶׂה ³ , אוֹ לְבִנְיָהוּ : אֶת-בְּנֵתָם נָקַח ⁴ לָנוּ וְאֶת-

בְּנֵי־נָתַן לָהֶם : בְּנֵי־כֶסֶם תִּתְּנוּ לָנוּ וְאֵת בְּנוֹתֵינוּ תִקְחוּ ¹
 לָכֶם : בְּנֵעָרֵינוּ ² וּבְזָקְנֵינוּ ³ וּבְבָנֵינוּ ⁴ וּבְבָנוֹתֵינוּ ⁵ בְּצֹאנֵנוּ ⁶
 וּבְבָקְרֵנוּ ⁷ גִּלְךָ ⁸ : לֹא־תַעֲשֶׂה־כָּל־מְלָאכָה ⁹ אֵתָּה ¹⁰ וּבְנֶךָ ¹¹
 וּבִתְּךָ ¹² עַבְדְּךָ ¹³ וְאִמְתְּךָ ¹⁴ וּבְהִמָּתְךָ ¹⁵ וְגֵרְךָ ¹⁶ אֲשֶׁר ¹⁷
 בְּשַׁעֲרֶיךָ ¹⁸ : לֵךְ ¹⁹ מֵאֶרְצְךָ ²⁰ וּמִמּוֹלַדְתְּךָ ²¹ וּמִבֵּית אָבִיךָ ²² אֶל־
 הָאָרֶץ אֲשֶׁר־אֶרְאֶךָ ²³ : אֶל אֶרֶץ ²⁴ וְאֶל מוֹלַדְתִּי תֵלֵךְ ²⁵
 וְלָקַחְתָּ ²⁶ אִשָּׁה ²⁷ לְבִנִּי מִיִּשְׂרָאֵל ²⁸ וּמִבֵּית ²⁹ אָבִי : ³⁰

¹ בַּת a daughter, *p.* בְּנוֹת. * Are. ² Cattle, sheep. ³ What shall I do? ⁴ We will take. ⁵ We will give. ⁶ Ye shall give. ⁷ Ye shall take. ⁸ נָעַר A boy, youth, *p.* יְנָעָרִים. ⁹ זָקֵן An old man, *p.* זָקְנִים. ¹⁰ בָּקָר Horned cattle. ¹¹ We must go. ¹² Ye shall not do any work. ¹³ עֶבֶד A servant, slave. ¹⁴ אִמָּה A female slave. ¹⁵ or. ¹⁶ בְּהִמָּה cattle. ¹⁷ A stranger. ¹⁸ Who is. ¹⁹ יָצֵא A gate, *p.* יִשְׁעָרִים. ²⁰ Go. ²¹ אֶרֶץ Land, country. ²² Birth-place. ²³ Which I will show thee. ²⁴ Thou shalt go and take. ²⁵ מִיִּשְׂרָאֵל A family. ²⁶ בֵּית A house, *p.* בֵּית house of.

CASE.

49. Most of the relations denoted in Latin, Greek, and other languages, by *cases*, are expressed in Hebrew by the prefixes מ, ל, כ, ב, and by the particle אֵת (Art. 40, 41), or by the prepositions אֶל *to*, מִן *from*. (See Declension of Nouns, Table I.)

50. The relations denoted by the Genitive are indicated by the mere position of the words, or by some slight alteration in them, as will be shown presently.

Absolute and Constructive state of Words.

51. A word is said to be in an *absolute state* when it requires no other word to define it: as, עֶבֶר *a servant, slave*, *p.* עֲבָדִים; דָּבָר *a word*, *p.* דְּבָרִים; כֵּלִי or כֵּלִי *a vessel*, *p.* כֵּלִים.

52. A word is said to be in a *state of construction*, when it requires another word to define or to limit its signification: such, for instance, are the first words in the following examples:—

- עֶבֶר אַבְרָהָם . . *servant of Abraham, or Abraham's servant,*
 עֲבָדֵי אַבְרָהָם . . *servants of Abraham,*
 דָּבָר הַמֶּלֶךְ . . *the word of the king,*
 דָּבָר שֶׁקֶר . . *a word of falsehood, i. e. a false word*,*
 דְּבָרֵי אֱמֶת . . *words of truth, or true words,*
 כֵּלִי בַרְזֶל . . *a vessel of iron, or an iron vessel,*
 כֵּלֵי כֶסֶף . . *vessels of silver, or silver vessels.*

53. In all these instances, it is the first word that undergoes the change, *if any* (just the reverse of what takes place in other languages), and it is therefore said to be in a *state of construction*. To understand this more clearly, the student is requested to bear in mind the remark made in Art. 36; namely—that one of the methods by which *general terms* are made to express particular objects or individuals, is, to place one or more words after the noun whose signification is to be

* These examples show clearly the origin of *Adjectives*.

limited. By way of further illustration, let us take the general term עֶבֶד in the following sentence:—
 וְיֹסֵר עֶבֶד לֹא בְדָבָרִים ‘*A servant will not be corrected by words*’ (Prov. xxix.) Here עֶבֶד is used indefinitely, and means any servant; but as the sense is complete, the word עֶבֶד is said to be in an *independent* or in an *absolute state**; but in the phrase וַיֹּאמֶר עֶבֶד אַבְרָהָם ‘*And [the] servant-of Abraham (or Abraham’s servant) said,*’ עֶבֶד is used in a restrictive sense; and as it depends on the following word אַבְרָהָם which defines and limits it, it is said to be in a *state of construction* or *dependence**. Thus, also, in the phrase לְרַחֵץ רַגְלֵי עֲבָדַי ‘*To wash [the] feet-of [the] servants-of my lord,*’ אֲדֹנִי ‘*To wash [the] feet-of [the] servants-of my lord,*’ רַגְלֵי ‘*feet of,* and עֲבָדַי ‘*servants of,* are in a state of *dependence* or *construction*: the absolute state of the first, being עֲבָדִים ‘*servants,* and of the second, רַגְלִים ‘*feet.*

54. The noun which is put in a state of construction, must precede that which defines or qualifies it: thus, מוֹסֵר אָב ‘*a father’s instruction*’ (not מוֹסֵר אָב); בֵּית הַמֶּלֶךְ ‘*the king’s house*’ (not בֵּית הַמֶּלֶךְ).

55. The definite ה, when required, is placed before the definite word, but not before the word in

* This state of the noun is denominated by Hebrew grammarians, נִפְרָד *separated*; whereas, the constructive or dependent is called קְמוּיָה or נִקְנִיָה *approached*. It would, perhaps, be better to name the first, the *independent* state, and the second, the *dependent* state. However, for the sake of convenience, we shall *sometimes* denominate the first, the *Nominative*; and the second, the *Genitive*.

construction; because this is already defined by the word which follows it: thus, as in the preceding example, בֵּית הַמֶּלֶךְ (but not הַבֵּית הַמֶּלֶךְ, nor הַבֵּית מֶלֶךְ).

56. As both words present only one precise conception, they are, in some respects, considered as a compound word; and for this reason, the first is often joined to the second, by מִקֶּנֶן, and then loses its principal accent: as, גֵּן a garden. גֵּן-עֵדֶן [the] garden of Eden, מֶלֶךְ-סֹדֶם king of Sodom.

57. To facilitate still further the pronunciation, the first word is often abridged by rejecting or contracting one or more of its vowel-points: as,—

בֵּית a house,	בֵּית house of,	בֵּית הַפֶּלֶא house of prayer,
יָד a hand,	יָד hand of,	יָד הַמֶּלֶךְ the hand of the king.

58. Nouns terminating in הַ, change this termination into ת: as, שִׁירָה a song, שִׁירַת דָּוִד the song of my beloved, תּוֹרָה a law, תּוֹרַת מֹשֶׁה the law of Moses.

. Those that terminate in הַ, retain the הַ, but change (״) into (״׃): as, מַחֲנֶה a camp, מַחֲנֶה יִשְׂרָאֵל Israel's camp, מִקְנֶה cattle*, מִקְנֶה אָבִיכֶם the cattle of your father.

59. The following have their *absolute* and *constructive state* singular alike:—

* But the genitive of מִקְנֶה a purchase, is מִקְנֶת.

When the הַ is merely added for the sake of euphony, it is rejected in the genitive: as, לַיְלָה night, לַיְלָה night of.

1st. All names whose vowels are immutable (see Ch. III.) : as, שִׁיר *a song*, עִיר *a city*, בְּרִית *a covenant*, סוס *a horse*, רוּחַ *the wind*, קוֹל *voice*, גֵּר *a stranger, sojourner*, אֲסִיר *a prisoner*, תַּלְמִיד *a disciple*, כֹּהֵן *a priest*, אֹיֵב *an enemy*, &c.

2nd. All nouns of the following forms—[a] פֶּעַל : as, אֶן *car*, חֹדֶשׁ *a month*, שֹׁחַד *a bribe*, &c. [b] פֻּעַל as, מֶלֶךְ *a king*, חֶסֶד *mercy*, נֶעַר *a boy*, עֶהָר *the dawn*, &c. [c] פֻּעַל : as, סֵפֶר *a book*, אֶפֶר *ashes*.

3rd. All feminine nouns having the following terminations—תִּת, וֹת, תִּת, יִת : as, עֲטֹרֶת *a crown*, כְּתָנֶת *an under-garment*, יְדִידוֹת *friendship*, תּוֹלַעַת *a worm*, רֵאשִׁית *beginning*.

60. The plural and dual terminations, יִם and יִם are changed into יִי : as, דְּבָרִים *words*, דְּבָרֵי הָאִישׁ *the words-of-the-man* ; נָשִׁים *women, wives*, נְשֵׁי הַמֶּלֶךְ *the king's wives* ; עֵינַי *eyes*, עֵינֵי הָאֲנָשִׁים *the-eyes-of-the-men*.

61. The plural termination וֹת remains unchanged, but the preceding vowels suffer a slight alteration : as, אָבוֹת *fathers*, אָבוֹת אֲבוֹתֶיךָ *thy fathers' fathers* ; בְּרָכוֹת *blessings*, בְּרָכוֹת שָׁמַיִם *blessings of heaven*.

Exercise.

Render the following into Hebrew—

The king of Israel. The law of God. The words of my Lord. The house of my fathers. The song of Moses. The way of sinners. A word of truth. The eyes of the woman. The hands of my

sister. The vessels of the house. The blessings of thy father. The sons of my friend. The first of all thy produce. Your father's cattle. The king's camp.

The annexed Tables will enable the student to see the principal modifications of nouns at one view.

EXPLANATION OF THE TABLES.

TABLE I.—The Roman letters in the first column are abbreviations for Nominative, Dative, Objective, Ablative, Comparative, Conjunction.

The second and third columns contain the prefixes and their powers, as used indefinitely or definitely.

The fourth column contains a noun of the singular number with the prefixes, used indefinitely.

The fifth column contains a noun in a state of construction.

The sixth column contains a noun plural with the prefixes, used indefinitely.

The seventh column contains the same noun with the prefixes, used in a state of construction.

The eighth column contains a noun of the singular number with the prefixes, used definitely.

The ninth column contains a noun plural with the prefixes, used definitely.

TABLE II.—No. 1. contains the pronominal affixes, and their powers.

No. 2. contains a noun masculine, with the pronominal affixes.

No. 3. a noun feminine terminating in $\eta\pi$ with the affixes.

62. *Obs.*—Each of the nouns contained in the tables, may be further varied by the prefixes: as לִּי בֵּרַךְ *to my word*; objective אֶת־בֵּרַךְ

§ 1.

3.	2.	1.
the ^{DEF} הַ the.	IND.	N.
דְּבָרִים לְ to the.	¹ a	D.
דְּבָרִים וְ or הַ the.	² לְ to a	Ac.
דְּבָרִים מִ from the.	¹ a	} Ab.
דְּבָרִים בְּ in the.	³ מִ from a	
דְּבָרִים כְּ as the.	בְּ with a	Com.
דְּבָרִים וְ and the.	כְּ as a	Con.
	וְ and	

§ II.

their $\left\{ \begin{array}{l} \text{הֵם} \left\{ \begin{array}{l} \text{שׁ.} \\ \text{p.} \end{array} \right. \\ \text{וְ} \end{array} \right.$	I.	
$\text{וְ} \dots \text{דְּבָרִים}$	דְּבָר	a word.
$\text{וְ} \dots \text{דְּבָרִים}$	דְּבָרִים	words.
$\text{וְ} \dots \text{תּוֹרָה}$	תּוֹרָה	a law.
$\text{וְ} \dots \text{תּוֹרָה}$	תּוֹרָה	laws.

§ III.

$\text{וְ} \dots \text{בָּקֵר}$	בּוֹקֵר	a visiter.
$\text{וְ} \dots \text{בָּקֵרִים}$	בּוֹקְרִים	visitors.
$\text{וְ} \dots \text{אֲהַבִּי}$	אָהוּב	beloved.
$\text{וְ} \dots \text{בָּקֵרִים}$	בָּקֵר	visiting.

them	me.		
$\text{וְ} \dots$	עִמִּי	עִם	with.
$\text{וְ} \dots$	עָלַי	$\text{עָלַי} +$	upon.

בָּקֵר for בָּקֵר . ⁵ Or בָּקֵר

עִם ; as, אֲהַבִּי for אֲהַבִּי Job xxv. 3.

⁷ Or בָּקֵרִים . ¹⁰ Or בָּקֵר .

¹¹ אֲהַבִּי אֲהַבִּי

DECLENSION OF A SUBSTANTIVE.—TABLE 1.

9.	8.	7.	6.	5.	4.	3.	2.	1.
the words	the word.	words of	words.	word of.	a word.	Der	1kd.	
הַדְּבָרִים	הַדְּבָר	דְּבָרִי	דְּבָרִים	דְּבָר	דְּבָר	הַ, הָ, הֵ, the.	'a	N.
לְדְבָרִים	לְדְבָר	לְדְבָרִי	לְדְבָרִים	לְדְבָר	לְדְבָר	לְ, לָ, לֵ, to the.	'a to a	D
אֵת הַדְּבָרִים	אֵת הַדְּבָר	אֵת דְּבָרִי	דְּבָרִים	אֵת דְּבָרִי	דְּבָר	אֵת, אֶת, or אֶתְּ, the.	'a	Ac.
מִן הַדְּבָרִים	מִן הַדְּבָר	מִן דְּבָרִי	מִן דְּבָרִים	מִן דְּבָר	מִן דְּבָר	מִן, מִן, מִן, from the.	'a from a	} Ab
בְּדְבָרִים	בְּדְבָר	בְּדְבָרִי	בְּדְבָרִים	בְּדְבָר	בְּדְבָר	בְּ, בִּ, in the.	'a with a	
כְּדְבָרִים	כְּדְבָר	כְּדְבָרִי	כְּדְבָרִים	כְּדְבָר	כְּדְבָר	כְּ, כִּ, as the	'a as a	Com.
וְהַדְּבָרִים	וְהַדְּבָר	וְהַדְּבָרִי	וְהַדְּבָרִים	וְהַדְּבָר	וְהַדְּבָר	וְ, וְ, and the	'a and	Con.

WITH THE PRONOMINAL AFFIXES.—TABLE II.

[illegible]

INFINITIVES AND PARTICIPLES --TABLE III

[illegible]

PREPOSITIONS.—TABLE IV.

then	no.	f.	you.	no.	us.	her	him.	their f.	their, m.	me.		
[... ɒ̃ ʔ ₂]			[ɒ̃ ʔ ₂]		[ʊ ʔ ₂]	[ɪ ʔ ₂]	[ɪ ʔ ₂]	[ɪ ʔ ₂]	[ɪ ʔ ₂]	[ɪ ʔ ₂]		with.
[... ɒ̃ ʔ ₂]			[ɒ̃ ʔ ₂]		[ʊ ʔ ₂]	[ɪ ʔ ₂]	[ɪ ʔ ₂]	[ɪ ʔ ₂]	[ɪ ʔ ₂]	[ɪ ʔ ₂]	+ [ʊ ʔ ₂]	upon

Not expressed.

$$= (1)_{\mathbb{R}} \otimes_{\mathbb{R}} f_{10}$$
 \cong from.

⁴ Sometimes with **ז** as תחתני for תחתי.

^a (1) η_{max}

especially in pause

⁶ In a few instances with π , as, $\pi^{\text{ל}}\pi^{\text{ל}}\pi^{\text{ל}}$ Gen. ix. 21 or with $\pi^{\text{ל}}$, as, $\pi^{\text{ל}}\pi^{\text{ל}}\pi^{\text{ל}}$ for $\pi^{\text{ל}}$ Job xxx. 3.

* The ' is sometimes omitted

⁶ In poetry מִשְׁכָּן as מִשְׁכָּנִי for מִשְׁכָּנִיךָ .

פירער פון

¹⁰ *On the Edge*

(Handwritten musical notation)

my word, מִדְּבָרִי from my word, וּדְבָרִי and my word, &c. וְלִדְבָרוֹ and to his word ; בְּדְבָרִי as my words, בְּדְבָרֶיהָ as her words, וּדְבָרֶיהָ and thy words f. ; וּמִדְּבָרֵיהֶם and from their words, &c. : בְּתוֹרָתִי in my law, וְתוֹרָתִי and my laws, בְּתוֹרָתוֹ in his laws, וּבְתוֹרָתְךָ and in thy law, &c.

TABLE III.—No. 1. contains an example of a Participle Active and Passive, with the pronominal affixes.

Obs.—Participles being frequently used as nouns, are varied like them : as, שׁוֹמֵר *a keeper, guardian*, שׁוֹמֵר הַבָּלִים *the keeper of the vessels*, הַשֹּׁמְרִים *the keepers*, שׁוֹמְרֵי הַבַּיִת *the keepers of the house*, וְלִשְׁמֹרֵי תוֹרָתִי *and to the keepers of my law, or to those who keep my law.*

No. 2. contains an example of an Infinitive mood with the pronominal affixes : as, בָּקֹר *to visit*, בָּקְרִי *my visiting*, בָּקְרֶךָ *thy visiting*, &c. ; שָׁמֹר *to keep, to guard*, שָׁמְרִי *my keeping, or guarding.*

63. *Obs* 1.—Infinitives, from the nature of their signification, do not admit of all the variation of nouns. They may, however, receive the prefixes מ, ל, ב, כ ; as, בְּבָקֹר *in visiting*, כְּבָקֹר *as visiting*, לְבָקֹר *for visiting, or to visit, i. e. for the purpose of visiting* ; מִבָּקֹר *from visiting* ; and also the pronominal affixes בְּבָקְרִי *in my visiting, i. e. being engaged in the act* ; כְּבָקְרִי *as my visiting*, לְבָקְרֹךְ *to his visiting*, מִבָּקְרֹךְ *from, by, or because of his visiting*, בְּבָקְרֶךָ *in thy visiting, &c.*

2.—In the latter case, the pronominal affixes have sometimes an objective signification : לְשָׁמְרוֹ *to keep him* ; לְשָׁמְרָהּ *to cultivate her, and to keep her.* (Gen. ii. 15.)

TABLE IV. contains examples of Prepositions (originally nouns) with the pronominal affixes.

64. *Obs.*—Some Prepositions take the pronominal affixes of the singular number : as, לִי *to me*, לְךָ *to thee* ; others, those of the plural number : as, לָנוּ *to, לָכֵן to me, לָכֵן to thee.*

The student may, by way of exercise, decline the following words: אור *light*, עד *a witness*, like נִשִּׁיר (p. 42). Thus, אֶעֱרִי, אֶעֱרִי, אֶעֱרִי *a prayer*, like נִשְׁרָה (ibid). Thus, יִתְפַּלֵּתי — לִבִּי *the heart*, like דָּבָר; — אֶנְרָה *light*, like תִּנְרָה; — שׁוֹמֵר *a keeper*, like פֹּקֵד; — אֶהֱבִיב *one that is visited*, like שׁוֹמֵר; — שׁוֹמֵר *to keep*, like פֹּקֵד.

65. From the preceding rules and observations, it is evident that the modification of nouns are principally expressed by prefixes and affixes. As these are common to all nouns, it follows that, strictly speaking, there cannot be more than one declension. However, as several of the vowel-points are subject to a variety of changes in the process of declension, a further classification is necessary in order to ascertain the principles upon which those changes are founded, and the rules by which they are regulated. This will form the subject of the following chapter, to which, such students as are desirous of having some information on this part of grammar, are referred. Those, however, who are contented with a general knowledge of the language, may pass on at once to the 4th chapter.

CHAPTER III.

ON THE CHANGES WHICH SOME OF THE VOWELS UNDERGO IN THE PROCESS OF DECLENSION.

Introductory Remarks.

66. It has already been remarked, (Art. 29—30), that in consequence of the removal of the accent—which *frequently* takes place when nouns are put in a state of construction, and *always* when they are augmented by the affixes — such of the vowels as are not characteristic of grammatical distinctions are often changed for others, or entirely omitted; by which means the words

are abridged, and their pronunciation facilitated. These changes depend chiefly on the grammatical forms * of the words and their Etymology (though often on *usage* only†) and cannot well be ascertained without classification. The method which the ancient grammarians adopted was this:—they enumerated all or most of the forms of which the nouns of the language were susceptible, and specified under each form the changes to which its vowel-points were subject, together with such words as deviated from the general rule: and thus they exhibited the Etymology and the change of the vowels at the same time. As the forms of words are, however, so very numerous as almost to overburden the memory, modern grammarians‡ have endeavoured to abridge the labour, by distributing

* By the grammatical form is meant, that form which a word is said to have according to its Etymology. Thus, the words *עֵד* *a witness*, *שֵׁם* *a name*, and, *לֵץ* *shadow*, have apparently the same form; yet, the grammatical form of the first is *לֵץ*, (Art. 25, p. 27,) the (..) of which is immutable, and it is therefore inflected thus, *עֵדִי*, *עֵדִים*, *עֵדִי*, &c. The second, derived from a verb whose third radical is ה, and which is here omitted, is said to be of the form *לֵץ*; the (..) being mutable, it is inflected thus: *שֵׁםִי*, *שֵׁמוֹת*, *שֵׁמוֹתִי*, &c. The third, derived from a verb whose second and third radicals are alike, and one of which is omitted, is said to be of the form *לֵץ-ל*. The (..) is likewise mutable, and the second letter receives *Dagesh* on being augmented: thus, *לֵץִי*, *לֵצִי*, *לֵצִיךָ*.

† Thus, *שֵׁםִי* and *שֵׁמוֹתִי* have the same grammatical form (*לֵץ-ל*), yet the first retains (..) thus, *שֵׁםִי*, *שֵׁמוֹתִי*; but the second changes (:), into (-), and (..) into (:) in the genitive plural: thus, *שֵׁמוֹתַי*. Thus, likewise, *לֵץִי* and *לֵצִיךָ* are both of the form (*לֵץ-ל*), yet the former is inflected, *לֵצִיךָ*, *לֵצִיךָ*, *לֵצִיךָ*, &c., but the latter, *לֵצִיךָ*, *לֵצִיךָ*, *לֵצִיךָ*, &c. Hence the difficulty of giving general rules that shall not be liable to several exceptions.

‡ *J. S. Vater* was the first who adopted this arrangement, which has been much improved by *Gesenius* and other grammarians.

the nouns according as their vowels are either *immutable*, *mutable*, or of a *mixed character*. The chief objection against this arrangement, is that before the student can know whether a vowel is mutable or not, he must often have recourse to the Etymology of the word; and as this cannot well be ascertained without some knowledge of the grammatical forms, he is left to mere conjecture, and the classification becomes almost useless. This inconvenience we have endeavoured to remove in the following Tables, by adding the grammatical form to each division, and by specifying the chief forms belonging to each class, together with most of their exceptions.

The following rules and observations will, it is presumed, facilitate the acquisition of this difficult and, to beginners, embarrassing part of grammar.

Immutable and Mutable Vowels.

67. Immutable are—

1st.—All long vowels followed by either of the quiescent letters, א, י, ו: as, (א־) in סֹפֶר *a chamber*, רָשָׁע* *a poor man*; (י־), in רֵשַׁת *poverty*, בֵּין *between*; (ו־), in בֶּיס *a purse, bag*†; (וּ), in גִּוּר‡ *a whelp*; and (וּ) or (ו־) not followed by (ז) or (-), as כּוּס§ *a cup*, כֹּהֵן *a priest, minister*.

* This word is sometimes written without א: thus, רָשַׁע; but this makes no difference, the vowel being equally immutable.

† Except some words of the form (פָּעִי): as, גִּדִּי *a kid*, לֵאָרִי *a lion*, which change (י־) into (ז) or into (:); thus גִּדִּים, לֵאָרִים (פָּעִי); as חֲלִי sickness, חֲלִיו (פָּעִי): as, מִרִּי rebellion, מִרִּים.

‡ וּ is sometimes changed into (וּ); as, שָׁבוּעַ *a week* p. שָׁבָעוֹת; מַלְכוּת *kingdom*, p. מַלְכִּיּוֹת.

§ וּ is sometimes changed into (וּ) followed by Dagesh: as אָדָם *red, f.* אֲדָמָה p. אֲדָמִים *עָרוֹם naked*, forms its plural אֲדָמִים. This is an anomaly, having *dagesh* after a long vowel, which is contrary to rule.

CLASSIFICATION OF NOUNS.—TABLE V.

Class.	f.	their, m.	f.	your, m.	our.	her	his.	thy, f	thy, m.	my.	Gen.	Absolute state.	Form.
I.	1	אורם	1	אורכם	אורנו	אוריה	אורו	אורכי	אורכי	אורי	אור	אור light.	פיר
	2	אוריהם	1	אוריהם	אורינו	אוריה	אוריו	אורכי	אורכי	אורי	אורי	אורי p.	
	3	צדיקם	1	צדיקכם	צדיקנו	צדיקה	צדיקו	צדיקך	צדיקך	צדיקו	צדיק	צדיק a just man.	
	4	צדיקיהם	1	צדיקיהם	צדיקינו	צדיקה	צדיקיו	צדיקך	צדיקך	צדיקו	צדיקו	צדיק p.	
II.	1	רםם	1	רםכם	רמנו	רמה	רמו	רמך	רמך	רמי	רם	רם blood	פר
	2	רמיהם	1	רמיהם	רמינו	רמה	רמיו	רמיך	רמיך	רמי	רמי	רמי p	
	3	שועלם	1	שועלכם	שועלנו	שועלה	שוערו	שוערך	שוערך	שוערו	שוער	שוער a fox	
	4	שועליהם	1	שועליהם	שועלנו	שועלה	שוערו	שוערך	שוערך	שוערו	שוערו	שוערו p	
III.	1	קצירם	1	קצירכם	קצירנו	קצירה	קצירו	קצירך	קצירך	קצירו	קציר	קציר harvest *	פיר
	2	קציריהם	1	קציריהם	קצירנו	קצירה	קציריו	קצירך	קצירך	קצירו	קציר	קציר p	
	3	מליצם	1	מליצכם	מליצנו	מליצה	מליצו	מליצך	מליצך	מליצו	מליץ	מליץ an interpreter	
	4	מליציהם	1	מליציהם	מליצנו	מליצה	מליציו	מליצך	מליצך	מליצו	מליצו	מליצו p.	
IV.	1	דברם	1	דברכם	דברנו	דברה	דברו	דברך	דברך	דברי	דבר	דבר a word	פיר
	2	דבריהם	1	דבריהם	דברנו	דברה	דבריו	דברך	דברך	דברי	דברי	דברי p	
V.	1	זקנם	1	זקנכם	זקנו	זקנה	זקנו	זקנך	זקנך	זקני	זקן	זקן an old man	פיר
	2	זקניהם	1	זקניהם	זקנו	זקנה	זקניו	זקנך	זקנך	זקני	זקני	זקני p	
VI.	1	רעם	1	רעכם	רענו	רעה	רענו	רעך	רעך	רעי	רע	רע a way	פיר
	2	רעיהם	1	רעיהם	רענו	רעה	רעיו	רעך	רעך	רעי	רעי	רעי p	
	3	נערם	1	נערכם	נערנו	נערה	נערו	נערך	נערך	נערי	נער	נער a boy	
	4	נעריהם	1	נעריהם	נערנו	נערה	נערו	נערך	נערך	נערי	נערי	נערי p	

The accent is on the last syllable, except before the affixes לֵךְ , וָלֵךְ , וָלָךְ , וָלָכְךָ , where it is on the *penultimate*

* Or a reaper.

CLASSIFICATION OF NOUNS. - TABLE VI.

Class.	I.	their, m	I.	your, m	our.	her.	his	thy, f.	thy, m.	my	Gen.	Absolute State.	For
VI. CONTINUED	1	ספרם	1	ספרכם	ספרנו	ספרה	ספרו	ספרך	ספרך	ספרי	ספר	ספר a book	פעל
	1	ספריהם	1	ספריהם	ספרינו	ספריה	ספריו	ספרך	ספרך	ספרי	ספרו	ספרו p.	
	1	חדשם	1	חדשכם	חדשנו	חדשה	חדשו	חדשך	חדשך	חדשי	חדש	חדש a month	פעל
	1	חדשיהם	1	חדשיהם	חדשינו	חדשיה	חדשיו	חדשך	חדשך	חדשי	חדשי	חדשי p.	
	1	אילם	1	אילכם	אילנו	אילה	אילו	אילך	אילך	אילי	איל	איל a ram	פיל
	1	איליהם	1	איליהם	אילינו	איליה	איליו	אילך	אילך	אילי	איל	איל p.	
	1	מותם	1	מותכם	מותנו	מותה	מותו	מותך	מותך	מותי	מות	מות death	פעל
	1	מותיהם	1	מותיהם	מותינו	מותיה	מותיו	מותך	מותך	מותי	מותי	מות p.	
	1	קלים	1	קליכם	קלינו	קליה	קליו	קליך	קליך	קלי	קלי	קלי + קלי success	פעל
	1	קלייהם	1	קלייהם	קליינו	קלייה	קליו	קליך	קליך	קלי	קלי	קלי p.	
	1	כלים	1	כליכם	כלינו	כליה	כליו	כליך	כליך	כלי	כלי	כלי + כלי a vessel	פעל
	1	כליהם	1	כליהם	כלינו	כליה	כליו	כליך	כליך	כלי	כלי	כלי p.	
VII.	1	שםם	1	שםכם	שםנו	שמה	שמו	שםך	שםך	שמי	שם	שם a name	פיל
	1	שמותיהם	1	שמותיהם	שמותינו	שמותיה	שמותיו	שמותך	שמותך	שמותי	שמות	שמות p.	
	1	אויבם	1	אויבכם	אויבנו	אויבה	אויבו	אויבך	אויבך	אויבי	אויב	אויב an enemy	פעל
VIII.	1	אויביהם	1	אויביהם	אויבינו	אויביה	אויביו	אויבך	אויבך	אויבי	אויב	אויב p.	
	1	הצם	1	הצכם	הצנו	הצה	הצו	הצך	הצך	הצי	הין	הין an arrow	פיל
	1	הציהם	1	הציהם	הצינו	הציה	הציו	הצך	הצך	הצי	הצי	הצי p.	
	1	גמלים	1	גמליכם	גמלינו	גמלה	גמלו	גמלך	גמלך	גמלי	גמל	גמל a camel.	פעל
	1	גמליהם	1	גמליהם	גמלינו	גמליה	גמליו	גמלך	גמלך	גמלי	גמלי	גמלי p.	

* Or חדשים.

+ In pause. כלי, חלי.

¶ Or חלים.

CLASSIFICATION OF NOUNS.—TABLE VII.

Class.	f.	their, m.	f.	your, m.	our.	her	his.	thy, f.	thy, m.	my.	Gen.	Absolute state.	Form.
VIII. CONTINUED	1	סֵבֶלֶם	1	סֵבֶלֶם	סֵבֶלֶם	סֵבֶלֶה	סֵבֶלֶו	סֵבֶלֶךְ	סֵבֶלֶךְ	סֵבֶלִי	סֵבֶל	סֵבֶל a basket	פֶּלֶא
	1	סֵבֶלֶם	1	סֵבֶלֶם	סֵבֶלֶו	סֵבֶלֶה	סֵבֶלֶו	סֵבֶלֶךְ	סֵבֶלֶךְ	סֵבֶלִי	סֵבֶל	סֵבֶלֶם	
	1	חֶקֶם	1	חֶקֶם	חֶקֶו	חֶקֶה	חֶקֶו	חֶקֶךְ	חֶקֶךְ	חֶקִי	חֶק	חֶק a law	פֶּלֶא
	1	חֶקֶם	1	חֶקֶם	חֶקֶו	חֶקֶה	חֶקֶו	חֶקֶךְ	חֶקֶךְ	חֶקִי	חֶק	חֶקֶם	
	1	קֶנֶם	1	קֶנֶם	קֶנֶו	קֶנֶה	קֶנֶו	קֶנֶךְ	קֶנֶךְ	קֶנִי	קֶנֶה	קֶנֶה a reed.*	פֶּעֶה
	1	קֶנֶם	1	קֶנֶם	קֶנֶו	קֶנֶה	קֶנֶו	קֶנֶךְ	קֶנֶךְ	קֶנִי	קֶנֶה	קֶנֶם	
IX.	1	רֶעֶם	1	רֶעֶם	רֶעֶו	רֶעֶה	רֶעֶו	רֶעֶךְ	רֶעֶךְ	רֶעִי	רֶעֶה	רֶעֶה a shepherd	פֶּעֶה
	1	רֶעֶם	1	רֶעֶם	רֶעֶו	רֶעֶה	רֶעֶו	רֶעֶךְ	רֶעֶךְ	רֶעִי	רֶעֶה	רֶעֶם	
X.	1	מֶעֶשֶׂם	1	מֶעֶשֶׂם	מֶעֶשֶׂו	מֶעֶשֶׂה	מֶעֶשֶׂו	מֶעֶשֶׂךְ	מֶעֶשֶׂךְ	מֶעֶשִׁי	מֶעֶשֶׂה	מֶעֶשֶׂה work	פֶּעֶה
	1	מֶעֶשֶׂם	1	מֶעֶשֶׂם	מֶעֶשֶׂו	מֶעֶשֶׂה	מֶעֶשֶׂו	מֶעֶשֶׂךְ	מֶעֶשֶׂךְ	מֶעֶשִׁי	מֶעֶשֶׂה	מֶעֶשֶׂם	
	1	סֶנְלֶם	1	סֶנְלֶם	סֶנְלֶו	סֶנְלֶה	סֶנְלֶו	סֶנְלֶךְ	סֶנְלֶךְ	סֶנְלִי	סֶנְלֶה	סֶנְלֶה a treasure.	פֶּעֶלֶה
	1	סֶנְלֶם	1	סֶנְלֶם	סֶנְלֶו	סֶנְלֶה	סֶנְלֶו	סֶנְלֶךְ	סֶנְלֶךְ	סֶנְלִי	סֶנְלֶה	סֶנְלֶה	
	1	תֶּוֹרֶם	1	תֶּוֹרֶם	תֶּוֹרֶו	תֶּוֹרֶה	תֶּוֹרֶו	תֶּוֹרֶךְ	תֶּוֹרֶךְ	תֶּוֹרִי	תֶּוֹרֶה	תֶּוֹרֶה a law	תֶּוֹעֶה
	1	תֶּוֹרֶם	1	תֶּוֹרֶם	תֶּוֹרֶו	תֶּוֹרֶה	תֶּוֹרֶו	תֶּוֹרֶךְ	תֶּוֹרֶךְ	תֶּוֹרִי	תֶּוֹרֶה	תֶּוֹרֶה	
XI.	1	שֶׁנֶם	1	שֶׁנֶם	שֶׁנֶו	שֶׁנֶה	שֶׁנֶו	שֶׁנֶךְ	שֶׁנֶךְ	שֶׁנִי	שֶׁנֶה	שֶׁנֶה a year.	פֶּעֶה
	1	שֶׁנֶם	1	שֶׁנֶם	שֶׁנֶו	שֶׁנֶה	שֶׁנֶו	שֶׁנֶךְ	שֶׁנֶךְ	שֶׁנִי	שֶׁנֶה	שֶׁנֶה	
XII.	1	בֶּרֶכֶם	1	בֶּרֶכֶם	בֶּרֶכֶו	בֶּרֶכֶה	בֶּרֶכֶו	בֶּרֶכֶךְ	בֶּרֶכֶךְ	בֶּרֶכִי	בֶּרֶכֶה	בֶּרֶכֶה a blessing	פֶּעֶלֶה
	1	בֶּרֶכֶם	1	בֶּרֶכֶם	בֶּרֶכֶו	בֶּרֶכֶה	בֶּרֶכֶו	בֶּרֶכֶךְ	בֶּרֶכֶךְ	בֶּרֶכִי	בֶּרֶכֶה	בֶּרֶכֶה	
XII.	1	מֶלֶכֶם	1	מֶלֶכֶם	מֶלֶכֶו	מֶלֶכֶה	מֶלֶכֶו	מֶלֶכֶךְ	מֶלֶכֶךְ	מֶלֶכִי	מֶלֶכֶה	מֶלֶכֶה a queen.	פֶּעֶלֶה
	1	מֶלֶכֶם	1	מֶלֶכֶם	מֶלֶכֶו	מֶלֶכֶה	מֶלֶכֶו	מֶלֶכֶךְ	מֶלֶכֶךְ	מֶלֶכִי	מֶלֶכֶה	מֶלֶכֶה	

* Or a branch of a candlestick

† Or קֶנֶךְ

‡ Or מֶעֶשֶׂה

CLASSIFICATION OF NOUNS.—TABLE VIII.

Class.	f.	their, <i>th</i>	your, <i>th</i>	our	his	thy, <i>f</i>	thy, <i>m</i>	my.	Gen.	Absolute state.	Form.
XII. CONTINUED	1	נערותם	נערותכם	נערותנו	נערותו	נערותך	נערותיך	נערתי	נערת	a girl.	פֶּעֶלָה
	1	נערותיהם	נערותיהם	נערותינו	נערותיה	נערותיך	נערותיך	נערתי	נערות	p.	
	1	שפחותם	שפחותכם	שפחותנו	שפחותו	שפחותך	שפחותיך	שפחתי	שפחה	a bondmaid.	חֹדֶה
	1	שפחותיהם	שפחותיהם	שפחותינו	שפחותיה	שפחותיך	שפחותיך	שפחתי	שפחות	p.	
XIII.	1	חכמתם	חכמתכם	חכמתנו	חכמתו	חכמתך	חכמתיך	חכמתי	חכמה	wisdom	פֶּעֶלָה
	1	חכמותיהם	חכמותיהם	חכמותינו	חכמותיה	חכמותיך	חכמותיך	חכמתי	חכמות	p.	
	1	עטרתם	עטרתכם	עטרתנו	עטרתו	עטרתך	עטרתיך	עטרתי	עטרת	a crown	פֶּעֶלָת
	1	עטרותיהם	עטרותיהם	עטרותינו	עטרותיה	עטרותיך	עטרותיך	עטרתי	עטרות	p.	
	1	טבעתם	טבעתכם	טבעתנו	טבעתו	טבעתך	טבעתיך	טבעתי	טבעת	a ring	פֶּעֶלָת
	1	טבעותיהם	טבעותיהם	טבעותינו	טבעותיה	טבעותיך	טבעותיך	טבעתי	טבעות	p.	
IRREGULAR.	1	אביהם	אביכם	אבינו	אביו	אביו	אביו	אבי	אב	a father	אָב
	1	אבותיהם	אבותיהם	אבותינו	אבותיה	אבותיך	אבותיך	אבתי	אבות	p.	
	1	אחיהם	אחיהם	אחינו	אחיו	אחיו	אחיו	אחי	אחי	a brother	אָח
	1	אחיותיהם	אחיותיהם	אחיותינו	אחיותיה	אחיותיך	אחיותיך	אחיתי	אחים	p.	
	1	אחותם	אחותכם	אחותנו	אחותו	אחותך	אחותיך	אחותי	אחות	a sister.	אָחֹת
	1	אחיותיהם	אחיותיהם	אחיותינו	אחיותיה	אחיותיך	אחיותיך	אחיותי	אחיות	p.	
	1	בתם	בתכם	בתנו	בתו	בתך	בתיך	בתי	בת	a daughter	בָּת
	1	בנותיהם	בנותיהם	בנותינו	בנותיה	בנותיך	בנותיך	בנותי	בנות	p.	
	1	פיהם	פיהם	פינו	פיו	פיו	פיו	פי	פה	mouth	פֶּה
	1	שיניהם	שיניהם	שינו	שיהו	שיך	שיך	שני	שה	a lamb	

Observe.—(◌◌) and (◌◌) are likewise immutable when they are either a compensation for *Dagesh* : as the first (◌◌) in חָרִיט (instead of חֲרִיט), *an artist*; the first (◌◌) in חֲרִיט (instead of חֲרִיט) *a deaf person*; or in words derived from verbs of the 5th Conjugation (◌◌) : as, זָר *a stranger*, *p.* זָרִים, *f.* זָרָה, &c. עֵד *a witness*, *p.* עֵדִים, *f.* עֵדָה :—and from the 8th Conjugation (◌◌) : as, מָגֵן *a shield*, *p.* מָגִנים.

2nd.—All short vowels followed by a letter having *dagesh** : as, בִּלָּה *a bride*, אָבִיר *a husbandman*, סֵלָם *a ladder*, &c.—(See Part I. page 35).

3rd.—All short vowels followed by a letter having *Sh'va final*† : as, תְּרִבּוֹן *an offering*, יִשְׁלָחַן *a table*, especially when the first letter is formative : as, מִיִּשְׁפָּח *judgment*, אֶזְרָח *a native*.

4th.—As the change of vowels does not extend beyond the penultimate, it follows that the *antepenultimate* is immutable‡. The first vowel of the following and similar word will therefore be retained : as, הִרְיוֹן *conception*, מִיִּשְׁפָּחָה *a family*, נִחָמָה *consolation*, בְּהִלָּה *terror*, זִכְרוֹן *remembrance*, &c.

5th.—*Sh'va* at the commencement of words is always retained, except in words of the form (◌◌) : as, בְּרָכָה *a blessing*, where it is changed into (◌) : (See class XI.)—and in the form (◌◌), where it is changed into (◌) or (◌).

Obs.—Vowels not included in the preceding rules are mostly *mutable*.

CLASSIFICATION OF NOUNS.

68. Nouns may be distributed into thirteen Classes.—(See the annexed Tables.)

* Except אָבִיר, from which we find אֶבְרָה and אֶבְרָה.

† Except the forms בְּעֵלָה and בְּעֵלָה : as, יִשְׁפָּחָה *a handmaid*, מַלְכָּה *a queen*, נַעֲרָה *a young woman*, which change their short vowels into (◌) : thus, יִשְׁפָּחוֹת, מַלְכוֹת, נַעֲרוֹת.

‡ Except בְּהִרָת *a bright spot*, *p.* בְּהִירוֹת ; חֲזִיוֹן *a vision*, *gen.* חֲזִיוֹן. *p.* מִרְכָּבוֹת ; מִרְכָּבָה *a chariot*, *gen.* מִרְכָּבוֹת.

I.

69. The first Class comprehends monosyllables and dissyllables whose vowels are *immutable*: as, אור *light*, קול *the voice*, צדיק *a just man*.

The words belonging to this class have, of course, their absolute state and their genitive alike, and retain their vowel-points before all the pronominal affixes. (See Paradigm No. 1.)

Words of the following grammatical form belong to this class:—

(פָּל)—as, זָר *a stranger*, (lit. separated) רָם *exalted, superior*, נָר *a singer*, שָׁר or שֵׁר *a prince*, צָר or צַר* *an oppressor*.

(פָּעַל and פֶּל)—as, זָר *a wreath, border*, גָּר *a sojourner*, נֵר *a lamp*; נֶשֶׂאֵר *a relation*, בָּאֵב *pain*.

(פָּעִיל and פִּיל)—as, בֵּיס *a purse*, מִין *a sort, species*, קִיר *a wall*; גָּבִיר *a master*, שִׁבִּיל *a path*.

(פָּעוּל and פּוּלָּה)—as, אור *light*, עור *skin*, כֹּחַ *strength*; חֲמֹר *an ass*, שָׁאֵר *leaven*.

* The genitive singular of these words is שֵׁר and צַר. Of the former we find likewise שֵׁרְכֶם *your prince*; otherwise they retain (ר): thus שֵׁרִי, שָׁרִים, שֵׁרִי, שֵׁרִיָּהֶם, &c., צַרִי, צָרִיָּהֶם, &c.

† Except פָּאֵר, which has already been noticed.

‡ Except עִיר *a city*, p. עָרִים, עָרִי, עָרִי, עָרִיָּהֶם.

§ Except יוֹם *a day*, p. יָמִים or יָמֹת; gen. p. יָמִי or יָמֹת — יָמִי, יָמִיד, &c.; יָמִיָּהֶם, יָמִיָּכֶם, &c.; dual, יָמִיָּם — Except likewise, שָׂוֹר *an ox*, p. שָׁוָרִים; חֹתֶה *a thorn*, חֹתָהִים or חֹתָהִים.

|| See the second Note in the following page.

(פָּעוּל and פֹּעַל*)—as, גּוֹר *a whelp*, רוּחַ† *the wind*, לֶחֶם† *a table, board*; גְּבוּל *a boundary*, לְבוּשׁ *a garment*.

(פִּעֵל, פִּעּוּל, פִּעֵל)†—as, אָדִיר *mighty*, עֲרִיץ (for עָרִץ) *a tyrant*; גִּבּוֹר *a hero*, שֹׁכָר *a drunkard*; עֲמוּד *a pillar*. תֵּנּוּר *an oven*.

(פִּעֵל, פִּעּוּל, פִּעֵל)†—as, פֶּעַמָּה *a bell*; שִׁלְטָן *might, power*; חָסֵר *want*, אֶבְיָר *a poor, needy person*.

(מִפְעֵל, מִפְעּוּל) { as, מַשְׁחִית *a destroyer*; מַטְמוֹן *a treasure*;
(מִפְעֵל, מִפְעּוּל) { מְלָבוּשׁ *a garment*; מְנוּחָה *a song*.

(תִּפְעֵל, תִּפְעּוּל) { as, תַּגְרוֹף *the fist*, תַּכְרוֹחַ *a chick*; תַּלְמִיד
(תִּפְעֵל) { *a disciple*; תַּעֲנוּג *pleasure*.

(פִּעֵל-ת-ת) { as, אֲחֵרֶת *end*, מַלְכוּת *kingdom*; שְׁאֵרִית *a*
(פִּעֵל-ת) { *remnant*; רֵאשִׁית (for רֵאשִׁית) *beginning*.

To the preceding may be added many words of the following forms :—(פִּלּוּל) : as, חִלּוּן *a window*.—Root, חָלַל. (פִּעֵל-ת) :

* Except שוּק *a market*, p. שִׁוּקִים; דִּיר *a kettle* p. דִּירִים.

† The vowel under ח is denominated פֶּתַח גְּנוּבָה *Furtive Pathach*. It is dropped in the process of declension : as, בָּחִי, בָּחָה.

† Except צִפּוֹר *a bird*, p. צִפּוֹרִים.

§ p. מִלְכִּיּוֹת. Thus also from תַּתְּמִית *the nether, or lower part*, p. תַּתְּמִיּוֹת.

as, גְּלוּת *captivity*: Root, גָּלָה.—(פָּעוּת): as, כְּסוּת *a covering, garment*.—(פָּעִית): as, הֶנֶּיֶת * *a lance*. (פִּזְעָא): as, מִזְצָא *an outlet, or going out*: Root, יָצָא; מִזְרָא *fear*, †—(מִזְעָא): as, מִשְׁאָל *a burden*: Root, נָשָׂא.—(מִפְעָא): as, מִקְרָא *a convocation*.—(תִּפְעוּל): as, תִּירוּשׁ *new wine*.—(עִלְעָל): as, צִצְצָא *production, issue*: Root, יָצָא.

Obs.—Most words of the form פָּעַל, as יָקָר *honour, respect*, † פְּתָב *a writing*, retain (ט) in the genitive singular, and in the absolute plural: as, עֲנָק *a neck-chain*, *p.* עֲנָקִים; some, however, take (–) in the genitive singular, and *dagesh* on being inflected; thus, זְמַן *time, season*; *gen.* זְמָנִי; זְמָנִים, *p.* זְמָנִים. Many words of the form פָּעַל receive likewise *dagesh*: as, הָדָם *a myrtle*, *p.* הָדָסִים; כְּעֵט *little*, *p.* כְּעֵטִים *few*; אָגָם *a pond*, *p.* אָגָמִים. Sometimes, however, *dagesh* is omitted: as, אָנָּמִיָּה, אָנָּמִי. From דְּבִשׁ *honey*, we find דְּבִשִּׁי.

II.

69. The second class comprehends monosyllables having mutable (ט): as, דָּם *blood*, derived from verbs of the 7th conjugation (לָה), and dissyllables which have a similar vowel for their *ultimate*, and an immutable vowel for their *penultimate*: as, אוֹצָר *a treasure*, מוֹסֵר *correction*.

* *Plural* תְּנִיתוֹתֵיהֶם or תְּנִיתוֹת, תְּנִיתִים.

† Yet, of this we find מִרְצָקִים.

‡ The only inflections with which this word (פְּתָב) is found in Scripture, are פְּתָבָה and פְּתָבָם; but in the later writings, we find it inflected in the following manner:—פְּתָבָה, *gen.* פְּתָבָה or פְּתָבָה—פְּתָבִי, &c. פְּתָבִים, פְּתָבִי, פְּתָבִים, &c.

Obs.—The change consists in this.—1st, (ר) is changed mostly into (-) in the genitive singular and before the heavy affixes: as, רם, *gen.* רם, רמם (for רמם); אור, *gen.* אור, אורם, &c. 2nd, In the genitive plural, and before the heavy affixes, (ר) is entirely omitted (Sh'va being substituted for it): thus, רם, *gen.* רם, רמם, &c.; אור, *gen.* אור, אורם. (See Paradigms, No. II.)

Words of the following form belong to this Class:—

(פע) as, יד* *a hand*, דג *a fish*.—(פועל, פועל, פועל) as, היכל *a palace*, עוגב *a musical instrument, a harp*, כוכב *a star*. (פעל, פעל, פעל): as, גנב *a thief*, כפר *a talent*, סלם *a ladder*. (פעל, פעל, פעל): as, כבשן *a furnace*, קרבן *an offering*, שולחן *a table*.—(מפעל, מפעל, מפעל): as, מסך *a curtain, covering*, נזיר *a native*, משכן *a tabernacle, a dwelling-place*, משפט *judgment*.—(מפעל, מפעל, מפעל): as, מסע *a removing, march*, מוסד *a foundation*, תושב *a sojourner*.

III.

71. The third Class comprehends words which have a mutable (ר) or (ו) in their penultimate, and

* From יד we find ידך, ידו *your hand*.

† Several words of this and the following forms take *dagesh*: as, אופן *a wheel*, טרשן *a rose*, מישן *a high place, a place of refuge*, *p.* מושנים, טושנים, &c. These belong to the eighth class.

‡ Some words of these and the preceding forms retain (ר) in the genitive plural, &c.; others reject it: as, מישן *a plant*, מישן; מושן, מושן; מושן, מושן, &c.

an immutable vowel in their ultimate syllable : as, קָצִיר *harvest*, מַלְיִין *an interpreter*, בָּרוּךְ *blessed*, עֲצָבוֹן *pain, labour*.

The change consists in substituting (:) for (ַ) and (ִ); thus, קָצִיר, *gen.* קָצִיר, קָצִירי &c.; מַלְיִין*, מַלְיָצִי, מַלְיָצָד, &c. עֲצָבוֹן, *gen.* עֲצָבוֹן, — עֲצָבוֹנִי, עֲצָבוֹנָה, &c.

Observe.—As two *Sh'vas* cannot begin a word, it follows that in words wherein (ַ) is preceded by (:); as, רָעָבוֹן *hunger*, פְּרוֹנוֹן *an unvalled town*, the (:) must be changed into a vowel; and hence from the first we have in the genitive רָעָבוֹנִי, and from the second פְּרוֹנוֹנִי *his*, &c.

Words of the following forms belong to this class:—

(פָּעוּל †, פָּעוּל ‡, פָּעוּל †, פָּעוּל †) as, גִּדְּוֵב *a generous, liberal man*; אֲדוֹן *a master, lord*; בָּרוּךְ *blessed*; אֱמֻנָה *faithful*.

(פָּעוּלִי, פָּעוּלִי) as, זְכוֹרִי, זְכוֹרִי *a remembrance*.

(פָּלִי, פָּלִי) as, שִׂשְׁוֹן *joy*; יָגוּר *sorrow*. (מָפִיל) : as, מָקוֹם *a place*; (מָפִיל) : as, חָבִין *an intelligent man*, מַלְיִין *an interpreter*.

* (ִ) is, however, retained in the genitive singular: as, מַלְיִין, *gen.* מַלְיִין.

† Except שְׂלִישִׁית *an officer* (perhaps of the third rank), and שָׁבִיעַ *a week*, which retain (ַ): thus, שְׁלִישִׁית, שְׁלִישִׁית; to distinguish them from שְׁלִישִׁית *the third time*, שְׁבִיעִית *oaths*.

‡ A few words of this form, as טָהוֹר *pure*, גָּדוֹל *great*, change י into short (ַ) on being joined to another word by Makkeph: thus, טָהוֹר־נָדָל. Several words of this form take *dagesh*, and change (י) into (יֵ): as, אָדָם *red, p.* אֲדָמִים : עָדָם *naked*, עֲדָמִים.

IV.

72. The fourth Class comprehends all dissyllables having (ⴢ) or (ⴢⴢ) for their vowels : as, דָּבָר *a word*, לֵב *the heart*.

The change consists, 1st — in substituting (ⴢ) for the *penultimate* (ⴢ) or (ⴢⴢ), and in changing (ⴢ) *ultimate* into (-) in the genitive singular, and before the affixes כֶּם, כֶּן : thus, דָּבָר, דְּבָר, דְּבָרֶם, דְּבָרֶיךָ, דְּבָרֶי, &c. ; דְּבָרֶיךָ, דְּבָרֶי, &c. ; 2nd. In the genitive plural and before the heavy affixes, penultimate (ⴢ) or (ⴢⴢ) are changed mostly into (ⴢ), more rarely into (-)* ; and ultimate (ⴢ) into (ⴢ) ; thus, דְּבָרֶיךָ, דְּבָרֶיךָ, דְּבָרֶיךָ, דְּבָרֶיךָ, דְּבָרֶיךָ.

Words of the following forms belong to this class :—

(פִּעֵל)†—as, זָהָב *gold*, חָכָם *a wise man*, נָהָר *a river*, בָּשָׂר *flesh*.

(פִּעֵל)—as, שֵׁעַר *a hair*, עֵנָב *a grape*, צִלְע *a rib*, עֵנָף *a twig*, &c.

V.

73. The fifth Class comprehends dissyllables having mutable (ⴢⴢ) for their *ultimate*, and mutable (ⴢ) for their *penultimate* : as, זָקֵן *an old man*.

The vowels are subject to the same changes as those of the preceding class. To this class belong all words of the form (פִּעֵל) :

* Thus חָכָם *a wise man*, gen. חָכְמִים, p. חֲכָמִים, gen. p. חֲכָמֵי ; דָּבָר *a wing*, dual and p. דְּבָרִים, gen. p. דְּבָרַי.

† Some words of this form take *dagesh* : as, נֶמֶל *a camel*, יֶרְבּוֹא *the rabbit, jerboa*, קָטָן *little* : thus, נֶמֶל, נֶמֶלִי, נֶמֶלֶךְ, נֶמֶלִים, &c. They belong, of course, to the 8th class. חֵלֶב *milk*, has its genitive singular חֵלֶב ; לָבָן *white*, לְבָן.

as, חצר *a court*, פֶּבֶר *the liver*, קָצֵר *short*, יָתֵד *a plug, nail*, &c.; (פֶּעִיא)*: as, טָמֵא *unclean*, מָלֵא *full*, &c.

Obs. — יָרֵךְ *the thigh*, פֶּתֶף *the shoulder*, גֶּדֶר *a hedge*, גָּזַל *plunder, robbery*, from their *gen. s.* thus—פֶּתֶף, יָרֵךְ, גָּזַל or גָּזַל, גֶּדֶר, or גֶּדֶר.

VI.

74. The sixth Class comprehends all dissyllables which have their accent on the penultimate: as, דֶּרֶךְ *a way or road*, שַׁעַר *a gate*, סֵפֶר *a book*, חֹדֶשׁ *a month*, לַיְלָה *night*, אָוֶן *iniquity, vanity*.

Words of this class have their genitive and absolute state singular alike; except those of the form פֶּעַל (as מָוֶת *death*), which drop (·), and change (ר) into (—) in their genitive singular, and retain (—) in their inflections: thus, מוֹת, מוֹתִי, מוֹתוֹ, &c. And those of the form פִּיל, (as אֵיל *a ram*), which drop the (·), and change (·) into (·) in the genitive singular; retaining (·) in their inflections; thus, אֵיל, אֵילִי, אֵילֶךְ, &c. From עָל *wrong, injustice*, we find, however, *gen.* עָלִי instead of עוֹל; עוֹלִי instead of עוֹלוֹ, *f.* עוֹלָה; but *p.* עוֹלוֹת.

Words of the following forms belong to this class:

(פֶּעַל פֶּעַל)—as, מֶלֶךְ *a king*, נֶעַר *a boy*, בִּגְדֵי *a garment*, סֵפֶר *a book*, חֶלֶק *a portion*.

* These, however, retain (·) in their genitive singular and plural. Thus, טָמֵא, *gen. s.* טָמֵא, *gen. p.* טָמֵאִי. Likewise, עָקֵב *the heel*, *gen. s.* עָקֵב (but *gen. p.* עָקֵבִי), יָשֵׁן *a sleeper*, *gen. p.* יָשֵׁנִי, שָׁמֶח, *gen. p.* יִשְׁמְחִי, &c.

The vowels are subject to the following changes :—

(ֿ) ultimate is changed into (:) before the affixes of the singular, in the genitive plural, and before the heavy affixes : as, מִלְכִּי, מִלְכֶּךָ, מִלְכֵּךְ, מִלְכֵּיכֶם, מִלְכֵּיכֶם, &c. ; בְּגָדִי, בְּגָדֶיךָ, בְּגָדֶיךָ, &c. But in the absolute state plural, and before the light affixes, it is changed into (ר) : as, מְלָכִים *kings*, מִלְכִּי *my kings*, בְּגָדִים *garments*, בְּגָדִי.

(ֿ) penultimate is changed mostly into (-), but sometimes into (.) before the affixes of the singular, in the genitive plural, and its heavy affixes. Thus, מִ of מִלְכֶּךָ, and בֶּ of בְּגָדֶיךָ, are changed into מִ and בֶּ ; as, מִלְכִּי, בְּגָדִי, * בְּגָדִי, בְּגָדֵיכֶם, בְּגָדֵיכֶם ; but in the plural, and its light affixes, it is changed into (:) ; as, מְלָכִים, &c.

(ֿ) penultimate is mostly changed into (.) or (ֿ) ; as, סִפְרִי, סִפְרֶיךָ, סִפְרֵיךָ, סִפְרֵי, סִפְרֵי. &c. In the plural it follows the same rule as penultimate (ֿ) ; thus, סִפְרֵיכֶם, סִפְרֵי, סִפְרֵי, &c. סִפְרֵיכֶם, &c.

(פֿעֿלֿ) — as, אָזֶן *an ear*, חֹדֶשׁ *a month*, קֹדֶשׁ *holiness*, רָחֵב *breadth*, אָרֶךְ *length*.

The vowel point (ֿ) is changed into *short* (ר), and (ֿ) follows the same rule as in the preceding forms. Thus, חֹדֶשׁ, חֹדֶשִׁי, חֹדֶשִׁים, חֹדֶשִׁי.

* Some words retain the (ֿ) ; as, נָגִיד, נָגִידִי, נָגִידֶיךָ, &c. ; Others take either (.) or (-) in the genitive plural ; as, יָלֵד *a child*, gen. p. יָלְדִי or יָלְדֵי.

† The word פֿעֿל *work (action)*, changes (ֿ) into (ר). It is thus inflected. — פֿעֿל, gen. פֿעֿלִי, פֿעֿלְךָ, &c., פֿעֿלְכֶם, &c. ; plural, פֿעֿלִים, פֿעֿלֵי, פֿעֿלֵיכֶם, פֿעֿלֵיכֶם : אֹהֶל *a tent*, is declined in the same manner. אֹהֶלִי, אֹהֶלְךָ or אֹהֶלְךָ, &c. ; But plural אֹהֶלִים, אֹהֶלֶיךָ, אֹהֶלֶי ; gen. p. אֹהֶלִי, אֹהֶלֶיכֶם, &c. ; תֹּאֵר *a form*, תֹּאֵרוֹ or תֹּאֵרוֹ. From קִמְיוֹן *a handful*, we find קִמְצוֹ ; גִּדְלוֹ *greatness*, גִּדְלוֹ.

‡ Many words of this form have their plural like those of the preceding form ; as, בָּקָר, בָּקָרִים ; רֶתֶם, רֶתֶםִים, &c. : גִּבָּה, גִּבָּהִים. נִכְחַת from their plural, גִּבְהוֹת, נִכְחֹת, נִכְחֹתִים.

(פָּעַל, פָּיֵל)—as, עוֹל *wrong, injustice*, תוֹךְ *the middle*, מוֹת *death*; יוֹלֵת* *an olive*, לַיֵּל *night*, יַיִן *wine*, עֵין *an eye*.

The changes of the vowel-points of these forms have already been explained.

(פָּעִי)—as, פֵּרִי *fruit*, גִּדִּי *a kid*, אֲרִי *a lion*, † לְחִי *cheek*, jaw-bone, כֵּלִי *a vessel*.

(:) is changed into (.) or (◌); and (◌) into (:), in the singular: as, פָּרִי, פָּרִיד, &c.; כֵּלִי, כֵּלִיד. In the plural most of them retain (:), and change (◌) into (◌); thus, אֲרִיִּים, אֲרִיּוֹת or אֲרִיִּים, *gen. pl.* אֲרִיִּים, &c.—כֵּלִי changes (:) into (◌), and retains (◌); thus, כֵּלִים *gen. pl.* כֵּלִי, כֵּלִי, כֵּלִיד, כֵּלִיו, &c.; כֵּלִים, &c.

(פָּעִי)—as, חֲלִי || *sickness*, עֲנִי *affliction*, צָרִי or צָרִי *balm*, חֲרִי *burning, anger*.

* *Gen. s.* יוֹלֵת — יוֹלֵתִי &c. *p.* יוֹלֵתִים, &c. *gen.* יוֹלֵתִים. *p.* (dual) עֵינִים *gen.* עֵינִי — עֵינִי, &c. But עֵינֹת, signifies *springs, fountains*, and its genitive is עֵינֹת. Thus likewise, מַעְיָן *a spring, well*, *p.* מַעְיָנִים or מַעְיָנֹת, *gen. p.* מַעְיָנִי and מַעְיָנֹת. Several other words of this form have their plural in this manner: as, חֹסֶל *a host*, חֹסִלִים; עֵזֶר *a young ass*, עֵזִירִים — בֵּית *a house*, forms its plural בֵּתִים, and retains the long (◌) and *dagesh* through the plural inflections: thus, *gen.* בֵּתִי — בֵּתִי, בֵּתִיד, &c.; contrary to general analogy.

† Most words of this form change (:) into (◌) in pause: thus, לְחִי, גִּדִּי, פֵּרִי.

‡ The plural (dual) of לְחִי is לְחִיִּים, *gen.* לְחִיִּי.

§ A few words of this form change ' into ʾ in the plural: as, חֶלֶי *a ring*, *p.* חֶלְאִים; פֶּתִי *a simpleton*, *p.* פֶּתִיִּים or פֶּתִיאִים; צִבִּי *a gazelle*; *p.* צִבִּיִּים or צִבִּיאִים; *f.* צִבִּיָּה *p.* צִבִּאוֹת.

|| In pause חֲלִי, עֲנִי, צָרִי.

VII.

75. The seventh Class comprehends all words having (..) mutable for their ultimate, and an immutable vowel for their penultimate: as מִשָּׁל *a ruler, regent*, חָתָן *a father in law*, אֹהֵב *a lover*, שֹׂנֵא *a hater, enemy*, כִּסֵּא *a covered seat, a throne*, סוֹחֵר *a merchant*, מִקֵּל *a staff*, אוֹיֵב *an enemy*. Likewise some of the monosyllables derived from the ל"ה: as, שֵׁם *a name*.

(..) is mostly changed into (:); as, אוֹיְבִי, אוֹיְבִים, אוֹיְבִי, מִקְלִי, מִקְלוֹת, חָתָנִי, &c.; or into (-) when the middle letter is a guttural: as, אוֹתְבִי, אוֹתְבוֹ, &c.; סוֹחְרִי, סוֹחְרִים, &c. Before ך, כּם, ך, and בּן, it is changed mostly into (׃); as, חָתָנְךָ, מִקְלֶךָ, מִקְלָכֶם, sometimes into (.) ; as, אוֹיְבֶךָ, אוֹיְבֵכֶם, יְשִׁמְךָ, יְשִׁמְכוֹ; and into (-) when the 2nd or 3rd radical is a guttural: as, אוֹתְבְּךָ, אוֹתְבֵכֶם, יְשִׁנְךָ, &c.

In the genitive singular (..) is mostly retained, though in some instances it is changed into (-); as, מִזְבֵּחַ *an altar*, *gen.* מִזְבֵּחַ, מִקֵּל, *gen.* מִקֵּל or מִקְלֵךְ.

Words of the following form belong to this class:—

(פּוֹעֵל, פּוֹעֵל) — as, פּוֹקֵד *a visitor*, כֹּהֵן *a priest*, עֹרֵב *a raven*, אוֹרֵב *an ambush*; עֹרֵר *a blind man*, עֹלֵל *a stammerer*, אֵלֵם *a dumb person*.

(מַפְעֵל, מַפְעֵל) — as, מַסְמֵר *a nail*, מַכְתֵּשׁ *a mortar*, מַכְתֵּה *a key*, מַעֲשֵׂר *a tenth part, tithes*; מַסְכֵּן *a poor man*.

(מִוֵּעַל פֶּע)—as, מִוֵּפֶת *a wonder*, מִוֵּעֵד *an appointed time*,
a festival, מִוֵּקֶט *a snare*; * שֵׁם *a name*, בֵּן *a son*, † עֵץ *a tree*.

VIII.

76. The eighth Class comprehends all words which double their last letter by *dagesh* on being augmented: as, גַּן *a garden*, גַּנִּי *my garden*; לֵב *the heart*, לְבִי *my heart*; חֹק *a law, statute*, חֻקִּי *my statute*; גַּמֵּל *a camel*, גַּמְלִי *my camel*, חֻמְלִי *thy camel*, &c.

The vowel which precedes *dagesh* becomes immutable, and is therefore, in most cases, retained through all the inflections.

Words of the following forms (derived from roots which have the second and third radical the same) belong to this class.

(‡ פֶּל)—as, סַל *a basket*, כַּד *a pail, bucket*, יָם or יַם *the sea*, עָם or עַם *a people*, רַךְ *soft, tender*, דָּל *a poor man*.

These retain (-) in the genitive singular and in the inflection §.

* With Makkeph.—שֵׁם, בֵּן. The plural of this word (בָּנִים) is בְּנֵי, *gen. p.* בְּנֵי—בְּנֵי, &c. בְּנֵי, &c.

† עֵץ and a few others of this form retain (..) through their inflections, except in the genitive plural and the heavy affixes: thus, עֲצֵי, &c. *p.* עֲצִים, עֲצֵי, *gen. p.* עֲצֵי, &c.

‡ Many words of this form have (‡) or (-) in their absolute state: as, עָם or עַם; generally (‡) in pause; as, דָּל, דָּל, גַּל, *a heap*, גָּל; but always (-) in the genitive and the inflections.

§ Except צֶדֶד *the side*, פֶּתַח *a small piece, morsel*, סָף *the threshold*, which take (-) in the inflections: thus, צֶדְדִי, פֶּתְחִי, צֶדֶד, פֶּתַח. From

(פֶּל)—as, שֵׁן *a tooth*, צֶל *a shadow*, לֵב *the heart*, קֶן *end*, חֶךְ *the palate*, אֵשׁ *fire*.

These retain generally (־) in the genitive singular*, but change it into (.) in the inflection: as, שְׁנֵי, שְׁנֹנ, p. שְׁנַיִם, שְׁנֵי, שְׁנֵי, שְׁנֵי, &c.

(פֶּל)—as, עֹל *a yoke*, חֶק *a decree*, כֹּל *all, the whole*, עֹז *might, power, strength*, תֹּם *a drum*, תָּם *innocence*.

Some of these retain ־ in the genitive: as, על *gen.* על; others change it into short (ַ) with Makkeph: as, פֶּל, חֶק.

Before the inflections, (־) is mostly changed into (ֿ): as, על, עֵל, עֵל, though sometimes into short (ַ): as, עֵל; especially before ך and ךּ; as, חֶק, חֶק, חֶק, חֶק; עֹז, עֹז, עֹז or עֹז.

(פֶּל, פֶּל)—as, מַעֲזָה *a place of strength, a fort*, מַעֲזָה, מַעֲזָה or מַעֲזָה, מַעֲזָה; מַגֵּן *a shield*, מַגֵּן, p. מַגִּנִּים, (ַ) being here immutable.

Many contracted words derived from roots whose second letter is ך, as אַף *face, countenance, anger*, (from אָנַף *to breathe through the nose, to snort*), and בַּת *a daughter* (from בָּתָּה feminine of בֶּן *a son*), belong to this class, and are inflected in a similar manner: thus, אַפִּי, אַפֶּךָ, אַפּוֹ; plural, (dual) אַפִּי, אַפִּי, g. p. אַפִּי, אַפִּי, אַפִּי, &c. בַּתִּי, בַּתְּךָ, &c. p. בָּנוּת *gen.* p. בָּנוּת, בָּנוּת, בָּנוּת, &c.

הָר *a mountain*, we have in the plural הָרִים, *gen.* p. הָרִי, הָרִי, &c. (ַ) being a compensation for *dagesh*. Thus likewise, בָּר *pure, selected*, בָּרִים, בָּרִי, &c.

* Except a few which take (ֿ) with Makkeph: as, לֵב, לֵב.

† But שְׁנַיִם signifies *two*; and שְׁנֵי *years*, שְׁנֵי *my years*, שְׁנֵי *thy years*. Several words of this form change (־) into (־): as קֶן *a stand, basis*, קֶן; קֶן *a nest*, with Makkeph קֶן; but in other respects regular קֶן, &c. From אֵשׁ *fire*, we have אֵשׁ and אֵשׁ instead of אֵשׁ.

בְּנוֹתָיִךְ, &c. Many words of other forms receiving *dagesh* on being augmented, belong likewise to this class: as, זָמַל *a camel*, זָמַן *time*, יָצַח *the day of rest, the sabbath*, עָנִי *a poor (humble) man*, &c. Most of these have already been noticed in the preceding notes.

IX.

77. The ninth Class comprehends all words terminating in ה־; as, שָׂדֶה *a field*, רֹעֶה * *a shepherd*, יָפֵה *beautiful, handsome*, מַחֲנֶה *a camp*, רֹאֶה *a seer*, מַרְאֶה *appearance, colour, vision*, מַעֲשֶׂה *work*.

1. ה־ is changed into ה־ in the genitive singular: as, רֹעֶה *gen. רֹעֵה*; שָׂדֶה *gen. שָׂדֵה*.

2. Before the inflections it is dropped: as, רָעִי, רֹעִים, רֹעֵי, &c. שָׂדֵי, שָׂדֶה, שָׂדֵה, &c. *p. שְׂדוֹת, gen. p. שְׂדוֹתֵי*; or *p. שְׂדִים* (by analogy), *gen. p. שְׂדֵי, שְׂדֵי, שְׂדֵי, &c.*

3. Before the affix of the third person masculine singular, ה is mostly retained†: as, מַעֲשֵׂהוּ, מַרְאֵהוּ, &c.—Third person *f. s. מַרְאֵה or מַרְאֵה, מַעֲשֵׂה, or מַעֲשֵׂה*†.

* Words comprehended in this class, are derived from roots whose third radical is ה; they form their feminine by changing (ו) into (ו): as, רֹעֵה *a shepherdess*; *m. יָפֵה, f. יָפָה*; *עֹלֶה one that ascends, f. עֹלָה*. Except בָּכֶה *one who weeps, weeping*, צֹפֶה *one who watches, a watchman*, and a few others which form their feminine צֹפִיָּה, בָּכִיָּה.

† This is likewise the case with some nouns not terminating in ה: as, פְּלִגְנִית *a concubine*, פְּלִגְנִיתָהּ; יָד *a hand*, יָדָהּ.

‡ *Aben Ezra* (in צִדְוֹת) asserts, indeed, that this form (מַעֲשֵׂה) is inadmissible: I have, however, followed *Kimechi*, who justifies its usage.

Words of the following form belong to this class :—

(פַּעַה, פִּעַה, פְּעַה)—as, חֶזֶה, *the breast*, p. חֶזֶה; קֶנֶה *a reed, a scone*, p. קֶנֶה or קֶנֶה; עֶלֶה *a leaf*, p. עֶלֶה; גֶּאֱהָר *arrogant*, p. גֶּאֱהָר; רֶעֶה* *a friend, companion*, p. רֶעֶה; קֶנֶה *a purchaser*, p. קֶנֶה.

(פִּעַה, פִּעַה, פִּעַה)—as, מִקְנֶה p. (by analogy) מִקְנֶה; שֵׁנִי *second in rank, double*, p. שֵׁנִי; מִחְנֶה, p. מִחְנֶה, dual מִחְנֵי. (פִּעַה)—as, מִטָּה *a staff, branch, tribe*, p. מִטָּה or מִטָּה; מִכְנֶה *one that strikes*, p. מִכְנֶה, &c.

78. The following four Classes comprehend nouns feminine terminating in הַ, תַּ, תַּ, תַּ.

Those that terminate in הַ have this in common :—

1st.—That they change הַ into תַּ in the genitive singular, and before כֵּן, כֵּן.

2nd.—That they retain ת and ך in the rest of the inflections of the singular number.

3rd.—That they form their plural by changing הַ into וֹת, which termination is retained through all the plural inflections.

For the changes to which nouns terminating in ת are subject, see remarks on Class XIII.

X.

79. The tenth Class comprehends all nouns terminating in הַ, preceded by an immutable vowel: as, גְּבוּרָה *strength*, תְּפִלָּה *a prayer, supplication*.

* רֶעֶה, מִשְׁנֶה, and מִקְנֶה, retain (׃) in the genitive singular.

Excepting the genitive singular, and before כָּם and כֵּן, as already noticed in the preceding observation, both vowels are retained. The plural is formed by וֹת, and the absolute state plural and its genitive are the same. Thus, זְבוּרָה, *gen.* זְבוּרָתִי,—זְבוּרָתִי; *p.* זְבוּרוֹת *gen.* זְבוּרוֹתִי,—זְבוּרוֹתִי, &c.

Words of the following forms belong to this class:—

(פַּעֲלָה, פַּעֲלָה, פַּעֲלָה)—as, אֶכְלָה *a meal*; עֲבוּרָה *service, labour*; גְּדֻלָּה or גְּדֻלָּה *greatness, joy*.

(פַּעֲלָה, פַּעֲלָה)—as, חֲבֻרָה *a bruise*, בְּבוּרָה *an early fig*.

(פִּלָּה, פִּלָּה, פִּלָּה)—as, צָרָה *distress, anguish*, קִמָּה *standing corn*; שִׁיבָה *old age*, צִידָה *provision*; בִּינָה *understanding*.

(פָּלָה, פָּלָה, פָּלָה)—as, בָּלָה *a bride*; מִדָּה *a measure*; סֻכָּה *a hut, tabernacle*, הִקָּה *a law*.

(תַּפִּלָּה, תַּפִּלָּה)—as, תַּפִּלָּה *a prayer*, תְּהִלָּה *praise*; מְגִלָּה *a roll, volume*.

(מַעָּה, מַעָּה)—as, מַכָּה *a smiting, wound*, מַטָּה *a tempting, temptation*; חֻמְרָה *a law, instruction*, חֲוָרָה *an acknowledgment, thanks*.

XI.

80. The elventh class comprehends nouns having the same termination as the preceding, viz. הַ, but preceded by mutable (ר) or (נ): as, שָׁנָה *a year*, שֵׁנָה *sleep*.

הַ ultimate has already been explained; and (ַ) or (ֹ) penultimate are changed into (:), except in the plural absolute. Thus, שָׁנָה, *gen.* שָׁנָה, שָׁנָה, &c. Plural שָׁנֹת, *gen.* שָׁנֹת, &c.

Obs.—Words having (ַ) for their vowels, preceded by (:), change (:) into (ֹ) or (ֶ): as, בְּרָכָה *a blessing, gen.* בְּרָכָה, בְּרָכָה, בְּרָכָה. &c., *p.* בְּרָכוֹת, *gen.* בְּרָכוֹת, בְּרָכוֹת. See the examples under the form פְּעֻלָּה.

Words of the following forms belong to this class:—

(פְּעֻלָּה, פְּעֻלָּה)—as, שָׁנָה *a year*, יָפָה *fair, beautiful*, מִנָּה * *a portion*, שֵׁפָה † *lip*; פֶּאָה *a corner*, מֵאָה ‡ *a hundred*.

(עֲלָה, מְעֻלָּה)—as, עֲצָה *advice, counsel*, שֵׁנָה *sleep*, חֲמָה *anger*; מְרֻשָּׁה *an inheritance*, מְרֻעָה *a device*.

(פְּעֻלָּה, פְּעֻלָּה §)—as, נְדָבָה *a free gift, gen.* נְדָבָה; צְדָקָה *righteousness, gen.* צְדָקָה; גְּעֻרָה *a rebuke, gen.* גְּעֻרָה; קֶעֱרָה *a dish, gen.* קֶעֱרָה; חֲרָדָה *terror, gen.* חֲרָדָה; נִבְלָה *a carcase, gen.* נִבְלָה.

* מְנוּחָה (Est. ii. 9.) is a deviation from the rule.

† *p.* שְׁפָתַי or (dual) שְׁפָתַיִם, *gen.* שְׁפָתוֹת or שְׁפָתַי; אָלָה *an oath*, retains the first (ַ); thus, *gen.* אֶלַת, אֶלָּתִי, &c.

‡ *p.* מֵאוֹת, dual מֵאוֹתַיִם, instead of מֵאוֹתַי.

§ Most words of this form retain (ֹ) in the genitive: as, אֶבְרָה, *gen.* אֶבְרָה; אֶבְרָה—אֶבְרָה *cattle*, has its genitive אֶבְרָה—אֶבְרָה; אֶבְרָה *a crown, gen.* אֶבְרָה; מֵצֵבֶת, *gen.* מֵצֵבֶת. (See observation on Class XIII.)

|| *p.* קֶעֱרוֹת, *gen.* קֶעֱרוֹתַי (Exod. xxv.) is a deviation from the general rule. Several words of these forms retain (:) in the genitive: as, מְעָרָה *a cave, gen.* מְעָרָה; מְעָרָה *an aqueduct, gen.* מְעָרָה.

XII.

81. The twelfth Class comprehends feminine nouns chiefly derived from words of the forms *פִּעַל* *פִּעַל* and *פָּעַל*; as, for instance, *מַלְכָּה* *a queen*, from *מֶלֶךְ* *a king*; *נַעֲרָה* *a young woman, a girl*, from *נָעַר* *a boy*; *עֲזָרָה* *aid, assistance*, from *עָזַר* *an aid, help*; *כְּתֻרָה* *a hiding-place, shelter*, from *כִּתְּר* *a secret place, shelter, protection*; *הִרְבָּה* *a waste, ruin*, from *חָרַב* *dryness desolation*.

ה־ has already been explained. The short vowels (-) (◌) (◌) and (◌) with the following (◌) are retained, except before the absolute state plural, where the short vowels are changed into (◌), and the (◌) of the second letter into (◌).—Thus *מַלְכָּה* *p. מְלָכוֹת*; *נַעֲרָה* *p. נַעֲרוֹת*; *הִרְבָּה* *p. הִרְבוֹת*; *חָרַב* *p. חָרְבוֹת*; *שָׂמְלָה* *p. שְׂמֻלוֹת*.

Words of the following forms belong to this Class:—

(*פִּעְלָה*, *פִּעְלָה*, *פִּעְלָה*) } —as, *עַלְמָה* *a young woman*, *שְׂלֵמָה*
(*פִּעְלָה*) } and, *שְׂמֻלָּה* *a robe, garment*; *שְׂמֻחָה*
joy, *אַהֲבָה* *love*, *בְּבִשָּׁה* or, *בְּבִשָּׁה* *a ewe-lamb*, *יְלָדָה* *a girl*,
שִׁפְחָה *a bondmaid*; *הִרְפָּה* *a reproach*; *הִרְבָּה* *a ruin, desolation*, *הִבְמָה* *wisdom*; *עֲרָמָה* *cunningness*.

XIII.

82. The thirteenth Class comprehends feminine nouns terminating in *ת־*, *ת־*, *ת־*, or *ת־*, as, *גַּבְרָת* *a mistress*, *כְּתֻנָּת** *a coat*, *טַבַּעַת* *a ring*.

* This word has several other forms. (See Kimchi in *יִרְשִׁים*).

The Genitive and Absolute state singular are the same : as, גִּבְרַת *g. גִּבְרַת*. — On being augmented by the pronominal affixes, ת receives *dagesh*, the last vowel is changed into (:) and the penultimate (·) is either retained, as בְּהֵמָה בְּהֵמָה cattle, בְּהֵמָה בְּהֵמָה, or it is changed into (-) or (·) as מִיִּשְׁמֶרֶת *keeping, trust*, מִיִּשְׁמֶרֶת ; גִּבְרַת — גִּבְרָתִי. Penultimate ִ is mostly changed into short (·); as, קִטְרַת *incense*, קִטְרָתִי*.

Obs.—Most Nouns belonging to this class have two forms for their absolute state: as, גִּבְרַת and גִּבְרִיה — בְּהֵמָה and בְּהֵמָה — מִלְחָמָה and מִלְחָמָה *war*, — מִצְבֵּת and מִצְבָּה *a pillar*, תּוֹלַעַת and תּוֹלַעַת *a worm* (in the same manner as the participles פּוֹקֵדֶת and פּוֹקֵדֶת). Now, the singular is regulated by the first form (terminating in תּ) as already described; but the plural is regulated by the termination הִ, and hence the plural of גִּבְרַת is גִּבְרֹת — גִּבְרֹתִי, &c., without *dagesh* (from גִּבְרִיה). Thus likewise from מִלְחָמָה — מִלְחָמוֹת ; but *p.* מִלְחָמוֹת — מִלְחָמוֹתִי (from מִלְחָמָה). From מִצְבֵּת, but *p.* מִצְבוֹת — מִצְבוֹתִי.

Words of the following forms belong to this Class:—

(פְּעֻלָּת, פְּעֻלָּת, פְּעֻלָּת, פְּעֻלָּת) — as, גִּבְרַת, עֲטָרָה † ; בְּלֻלָּת *blue*, or *sky-coloured* ; כִּוֹתֶרֶת *a crown, chapter* ; תּוֹלַעַת *a worm*, יְכוּלָּת *ability*, נְחֹשֶׁת *copper*.

(פְּעֻלָּת, פְּעֻלָּת, פְּעֻלָּת, פְּעֻלָּת) — as, אֲדָרָת *a mantle*, קִדְרָת *a fever* ; אֲגָרָת ‡ *a letter*, ; כִּפְרָת § *a covering, the mercy seat*, כִּפְרָת *spelt*, (lit. the *shorn*), טַבְּלָת § *an ear of corn*.

* But from נְחֹשֶׁת we have נְחֹשֶׁתִי. From מִיִּשְׁמֶרֶת *hire*, we have מִיִּשְׁמֶרֶתִי.

† *p.* עֲטָרוֹת (from עֲטָרָה) *g.* עֲטָרוֹת.

‡ אֲגָרוֹת.

§ *p.* טַבְּלִים, *g.* טַבְּלִים.

הוֹן¹⁰ עֲשִׂיר¹¹ * קְרִית¹² עֹז¹³ , מַחֲתַת¹⁴ דָּלִים¹⁵ * רִשְׁטָם¹⁶ : גַּם¹⁷
 לְרַעְיָהּ¹⁸ יִשְׁנָא¹⁹ רֶשֶׁת²⁰ , וְאֶהְיֶה²¹ עֲשִׂיר רַבִּים²² : כָּל-אִחִי רֶשֶׁת²³
 שְׂנֵאָהּ²⁴ , וְדָל מַרְעֵהוּ * פֶּרֶד²⁵ : רָעָה וָרַע אֲבִיךָ אֶל-תַּעֲזֹב²⁶ ,
 וּבֵית אִחִיךָ אֶל-תָּבוֹא²⁷ בַּיּוֹם אִירָךְ²⁸ : שׁוֹט²⁹ * לָפוֹס ,
 מִתָּג³⁰ לַחֲמוֹר , וְשִׁבְט³¹ לָגֹ * כֶּסֶלִים³² : עֲטֶרֶת³³ זָקְנִים *
 בְּנֵי בָנִים , וְתַפְאֶרֶת³⁴ בָּנִים * אֲבוֹתָם³⁵ : עֲטֶרֶת תַּפְאֶרֶת *
 שִׁיבָה³⁶ , בְּדֶרֶךְ צִדְקָה³⁷ תִּמְצָא³⁸ : זָבַח³⁹ רִשְׁעִים⁴⁰ * תִּוְעֵבֶת⁴¹
 יִי , וְתִפְלֵת⁴² יִשְׂרָאֵל⁴³ * רְצוֹנוֹ⁴⁴ : מִקְרִיב⁴⁵ זָבַח מַחִיל⁴⁶ דָּלִים
 זֹבֵחַ⁴⁷ בֶּן לְעֵינֵי⁴⁸ אֲבִיו : זֹבֵחַ צִדִּיקִים * שׁוֹעֵת⁴⁹ פִּיהֶם
 וְקוֹל⁵⁰ רִנָּתָם⁵¹ : בִּקְעָה⁵² שָׁמַיִם : בּוֹנֶה⁵³ בֵּיתוֹ בַּחִיל זָרִים⁵⁴
 בּוֹנִים⁵⁵ אֲבָנִים⁵⁶ לְקִבְרוֹ⁵⁷ :

¹⁰ Wealth. ¹¹ The rich man.* ¹² City. ¹³ Strength. ¹⁴ Dread.
 destruction. ¹⁵ A poor man. ¹⁶ Poverty. ¹⁷ Likewise, even.
¹⁸ Neighbour, friend. ¹⁹ Is-hated. ²⁰ A poor man. ²¹ A lover,
 friend. ²² Many. ²³ Hate-him.† ²⁴ Is-separated. ²⁵ Do-not
 forsake. ²⁶ Do-not-come. ²⁷ Calamity. ²⁸ A whip. ²⁹ A bridle.
³⁰ A rod. ³¹ Body, back. ³² A fool. ³³ A crown. ³⁴ Glory. ³⁵ Pa-
 rents. ³⁶ Old age. ³⁷ Righteousness. ³⁸ She-(it) will-be-found.
³⁹ Sacrifice. ⁴⁰ רִשְׁעָה a wicked man. ⁴¹ Abomination. ⁴² Prayer.
⁴³ יִשְׂרָאֵל a straight, upright man. ⁴⁴ רְצוֹן will, delight, favor. ⁴⁵ He-
 that-offers. ⁴⁶ מַחִיל wealth, substance, goods. ⁴⁷ Is like one that
 slays. ⁴⁸ Before-the-eyes-of, in-the-presence-of. ⁴⁹ Cry, supplica-
 tion. ⁵⁰ Sound. ⁵¹ Song, prayer. ⁵² Cleaves, penetrates. ⁵³ He-
 that-builds. ⁵⁴ A stranger. ⁵⁵ Gathers. ⁵⁶ A stone. ⁵⁷ A grave.

* The words in *Italics* are not expressed in Hebrew.

† The words connected by *Hyphens* are expressed by one Hebrew word.

A virtuous woman [woman¹-of virtue²] *is a crown*³ to [of]-her husband,⁴ but-[and]-as-rottenness⁵ in his bones,⁶ *is one-that-causes-shame*.⁷

[House⁸ and-wealth⁹ *are the inheritance*¹⁰-of fathers¹¹, but-[and] from-the-Lord *is a prudent*¹²woman [woman prudent].

*The way*¹³-of a-fool¹⁴ *is right*¹⁵ in-his-own-eyes;¹⁶ but-[and] *the-wise-man*¹⁷ hearkens¹⁸ unto counsel.¹⁹

*The light*²⁰-of the eyes rejoices²¹ the heart;²² and-a-good-report²³ [and-report good] fattens²⁴ the bone.

In-the-light²⁵-of the king's countenance [face-of the²⁶ king²⁷] *is life*,²⁸ and-his-favour²⁹ *is as-a-cloud*³⁰-of the latter-rain.³¹

*The wrath*³²-of a king *is as messengers*³³-of death: but [and] a wise man [a man wise³⁴] will-pacify-it³⁵ [her].

*The grave*³⁶ and-destruction³⁷ *are before*³⁸ the Lord, how-much-more³⁹-then the hearts-of the children⁴⁰-of men ? [man⁴¹].

הוֹן⁹ בַּיִת⁸ — מְבִישָׁה⁷ עֲצָמוֹת⁶ עֵצִים⁵ רָקֵב⁴ בָּעֵל³ עֲטֹרַת² חֵיל¹ אִשָּׁה¹
 נְשֹׂמָע¹⁸ וְהָדָם¹⁷ עֵינַי¹⁶ יִשָּׁר¹⁵ אֲוִיל¹⁴ דָּרָךְ¹³ — מִטְבֵּלֶת¹² אֵב¹¹ נָחֳלָה¹⁰
 פָּנִים²⁶ אֹר²⁵ — יִתְרָשֶׁן²⁴ נְשֹׂמָעָה²³ טוֹבָרָה²² לֵב²¹ יִשְׁמַח²⁰ מָאוֹר¹⁹ — יַעֲצָה¹⁸
 אִישׁ³⁴ הָדָם³³ מְלָאָכִים³² p. מְלָאָךְ³¹ חֶמָה³⁰ — מְלָקִיט²⁹ עֵב²⁸ רָצוֹן²⁷ חַיִּים²⁶ מְלָךְ²⁵
 אָדָם⁴¹ בָּנִים⁴⁰ p. בֶּן³⁹ אָף³⁸ כִּי³⁷ גִּגְר³⁶ אֲבִדוֹן³⁵ יִשְׁאֵל³⁴ — יִכְפָּרְנָה³³

CHAPTER IV.

ADJECTIVES.

83. Adjectives are attributes expressive of the properties of nouns, conjointly with which they form either the subject, or some other part of a proposition : as—

מַעֲנֶה רַךְ יָשִׁיב הַמָּה : A soft answer turneth away
wrath.

שְׂמוּעָה טוֹבָה תִּרְשֵׁן עֲצָם : A good report maketh the
bone fat.

אֲרִי נֹהֵם וְרוֹב שׂוֹקֵק As a roaring lion, and a
greedy bear, so is

מוֹשֵׁל רָשָׁע עַל עַם דָּל : A wicked ruler over a poor
people.

84. As qualifying words, adjectives are placed after their respective nouns : thus, אִישׁ טוֹב *a man good*, i. e. *a good man* ; but not טוֹב אִישׁ.

85. Adjectives agree with their nouns in gender and number :* thus—

* Adjectives, considered as mere attributes, cannot, strictly speaking, admit of either *gender* or *number* ; but being in their origin, *nouns* or *participles*, in which sense they are still frequently used, the distinction of gender and number became necessary ; and it was retained, even where they were used merely as qualifying words.

אִישׁ טוֹב	<i>a good man</i>	אֲנָשִׁים טוֹבִים	<i>good men</i>
אִשָּׁה טוֹבָה	<i>a good woman</i>	נָשִׁים טוֹבוֹת	<i>good women.</i>

86. Further, when the noun is in a definite state, that is, where the noun has the definite ה, or any of the pronominal affixes,* the adjective receives the definite ה; otherwise, the attribute ceases to be the qualifying word, and becomes the predicate of the noun which it accompanies.

Examples.

הָאִישׁ הַטוֹב	<i>the good man</i>
הָאִשָּׁה הַטוֹבָה	<i>the good woman</i>
הָאֲנָשִׁים הַטוֹבִים	<i>the good men</i>
הַנָּשִׁים הַטוֹבוֹת	<i>the good women</i>
בְּנִי הַקָּטָן	<i>my little son</i>
בִּתְּךָ הַקְּטָנָה	<i>thy little daughter</i>
בְּנָיו הַקְּטָנִים	<i>his little sons</i>
בָּנוֹתֶיךָ הַקְּטָנוֹת	<i>your little daughters</i>

הָאִישׁ טוֹב	<i>the man is good</i>
הָאִשָּׁה טוֹבָה	<i>the woman is good</i>
הָאֲנָשִׁים טוֹבִים	<i>the men are good</i>
הַנָּשִׁים טוֹבוֹת	<i>the women are good</i>

* Or with proper names, which are in their nature definite: thus שִׁמְעוֹן הַצַּדִּיק *the just Simeon* or *Simeon the just*; whereas שִׁמְעוֹן צַדִּיק signifies *Simeon is just*.

בְּנִי קָטָן	<i>my son is little</i>
בְּתִּיקָה קָטָנָה	<i>thy daughter is little</i>
בְּנָיו קָטָנִים	<i>his sons are little</i>
בְּנוֹתֶיכֶם קָטָנוֹת	<i>your daughters are little.</i>

Comparison of Adjectives.

87. The degrees of comparison are expressed by prefixing to the noun, with which any thing is compared, the letters **כ** *as*, **מ** *from*, (*than*), and **ב** *in*, *amongst* ; the adjective not being subject to any change, except to indicate the gender and number of the noun compared.

כ indicates equality : *as*—

גָּדוֹל כַּיָּם *great as the sea.*

מ or **מִן** indicates superiority : *as*—

גָּדוֹל מִיָּם *great from the sea, i. e. greater than the sea.*

ב the superlative : *as*—

הַגָּדוֹל בְּאֲנָשִׁים *the great amongst men, i. e. the greatest of men.*

Additional Examples.

מִי זֹאת הַנִּשְׁקָפָה בְּמוֹ-שָׁחַר *Who (is) this that-looketh-forth as-the-dawn,*

יָפָה כַּלְבֵּנָה בָּרָה בַּחֲמָה *fair as-the-moon, pure as-the-sun.*

טוֹב הַסְּרִי מֵחַיִּים *Better (is) thy mercy than life.*

לֹא טוֹב אֲנֹכִי מֵאַבְרָהָם *I am not better than my ancestors.*

קָלִים הֵיוּ רֹדְפֵינוּ מִנְטָרֵי שָׁמַיִם *Our pursuers were swifter than the eagles of heaven.*

הִנֵּה אֵלַי הָדָל בְּמִנְשָׁה *Behold my thousand (i. e. my family) [is] the poorest among Manasseh ;*

וְאֲנִי הַצָּעִיר בְּבֵית אָבִי *and I [am] the least in my father's house.*

There are several other methods of indicating the *superlative*, for which the student is referred to the Syntax.

Exercise.

מֶלֶךְ¹ גָּדוֹל², הַמֶּלֶךְ הַגָּדוֹל, הַמֶּלֶךְ * גָּדוֹל, הַמֶּלֶךְ.
גָּדוֹל? מְלָכִים גָּדוֹלִים, הַמְּלָכִים * גָּדוֹלִים, הַמְּלָכִים הַגָּדוֹלִים,
עִיר³ גְּדוֹלָה וְחִזְקָה⁴, הָעִיר הַגְּדוֹלָה וְחִזְקָה, הָעִיר * גְּדוֹלָה
וְחִזְקָה, עָרִים גְּדוֹלוֹת, הָעָרִים הַגְּדוֹלוֹת, הָעָרִים * גְּדוֹלוֹת,
מֶתוֹק⁵ בָּדִבֶּשׁ⁶, מֶתוֹק מְדִבֶּשׁ, מֶר⁷ מָמוֹת⁸, מָרָה פִלְעָנָה⁹,
חֶלֶק¹⁰ מִשְׁמֶן¹¹, הַגָּדוֹל בְּמֶלֶכִים, הַקָּטָן בְּאֲנָשִׁים, הַגָּבוֹר¹²
בְּגִבּוֹרִים, הַחֲכָם¹³ בְּחַכְמִים :

¹ A king. ² Great. * Insert the copula *is* or *are* according as the noun is singular or plural. ³ עִיר a city, *p.* ⁴ חֶזֶק strong
⁵ Sweet. ⁶ Honey. ⁷ Bitter. ⁸ Death. ⁹ Wormwood. ¹⁰ Smooth.
¹¹ Oil. ¹² Strong, mighty. ¹³ Wise.

מֶתוֹק * הָאוֹר¹ וְטוֹב² לְעֵינַיִם³ : מְתוֹקָה * שְׁנֵת¹
הָעֶבֶד⁵ • כְּשׁוֹשְׁנָה⁶ בֵּין⁷ תְּחוּהִים⁸ בֵּין⁹ * רַעֲיָה¹⁰ בֵּין

¹ Light. ² Good. ³ עַיִן eye. ⁴ נִינָה sleep. ⁵ A labourer. ⁶ A rose.
⁷ Amongst. ⁸ תְּחוּהִים a thorn. ⁹ So. ¹⁰ רַעֲיָה a shepherdess.

הַבָּנוֹת ¹¹ : בְּהֵמִין ¹² * לְשֹׁנִים ¹³ וְרִעְשֵׁן ¹⁴ * לְעֵינַיִם בֵּן * הָעֵצֶל ¹⁵
 לְשֹׁלֵהִי ¹⁶ : חֶלֶק מִשְׁמָן * חֶבֶה ¹⁷ וְאַחֲרֵיתָהּ ¹⁸ * מָרָה בְּלִעְנָה :
 עֵזָה ¹⁹ בְּמִוֹת * אֶחָבָה ²⁰ קִשָּׁה ²¹ מִשְׁאֵל ²² * קִנְיָה ²³ : מָה ²⁴ *
 עֵז מִאֲרִי ²⁵ וְמָה מִתּוֹק מִדְּבַשׁ : טוֹב אַחֲרֵית דְּבַר
 מִרְאשִׁיתוֹ ²⁶ : טוֹבָה חֲכָמָה ²⁷ מִגִּבּוֹרָה ²⁸ : טוֹב * כָּלָב ²⁹ הִי
 מִאֲרִיָּה מֵת : הָאָדָם ³⁰ הַגָּדוֹל בְּעֵנָקָם ³¹ , הִיא הֵיחָה ³²
 הֵיחָה ³³ בְּנָשִׁים וְהִנָּאָה ³⁴ בְּבָנוֹת :

- ¹¹ a daughter. *p.* בָּנוֹת. ¹² Vinegar. ¹³ שֵׁן a tooth. ¹⁴ Smoke.
¹⁵ Sluggard. ¹⁶ To those that send him. ¹⁷ חֶבֶה the palate, gums,
¹⁸ End. ¹⁹ Strong, bold. ²⁰ Love. ²¹ Hard. ²² The grave. ²³ Jealousy.
²⁴ What. ²⁵ A lion. ²⁶ Beginning. ²⁷ Wisdom. ²⁸ Strength.
²⁹ A dog. ³⁰ Man. ³¹ A giant. ³² Was. ³³ Fair, beautiful.
³⁴ Comely, agreeable.

NUMERALS.

88. Numerals are generally divided into—

1st.—*Cardinals*; as, * אֶחָד *m.*, אַחַת *f.*, one, † שְׁלֹשָׁה *m.*, שְׁלוֹשׁ *f.* three.

2nd.—*Ordinals*: as, ראשון *m.*, ראשונה *f.* first; שני, *m.* שְׁנִית *second*; and.

3rd.—*Fractional*: as, חצי *half*, שְׁלִישִׁית *a third part*.

* In Ezek. xviii. and xxxiii. we find the words אֶחָד and אַחַת used for אֶחָד.

† It is very remarkable that (הֵן) which is generally the characteristic of the feminine, becomes the sign of the masculine in the numerals from three to ten; the feminine being indicated by dropping the הֵן. The only rational explanation that can be given of this peculiarity, is, that numerals, being in their nature abstract terms.

Cardinal Numbers.

89. Cardinal numbers, from one to twenty, admit of gender : as, אֶחָד אִישׁ *one man* ; אַחַת אִשָּׁה *one woman* ; אַחַת עֶשְׂרֵה בָּנִים *eleven sons*, אַחַת עֶשְׂרֵה בָּנוֹת *eleven daughters* ; but above twenty they are common to both genders.

Further, from one to six inclusive, they assume frequently a constructive form * (which does not however alter their signification) : as, אֶחָד אֶחָד *one*, אֶחָד עֶשְׂרִי *eleven* ; שְׁנַיִם שְׁנַיִם *two*, שְׁנַיִם עֲדִים or עֲדִים שְׁנַיִם *two witnesses* ; שְׁלֹשׁ שְׁלֹשׁ *three*, עֶשְׂרִי שְׁלֹשׁ *thirteen*, מֵאוֹת שְׁלֹשׁ *three hundred*.

have, like most other abstract nouns, originally received the same termination : as, for instance, חִכְמָה *wisdom*, גְּבוּרָה *strength*, תְּבוּנָה *understanding*. And however strange it may appear, that the *abstract* should have preceded the *concrete*, yet, that this was actually the process in the formation of language, may be proved by more arguments than one. Be this as it may, certain it is that the gender of numerals is an unnecessary incumbrance on language. That it may be dispensed with, without occasioning the least ambiguity, is evident from its extending only to numerals under *twenty*. Still more evident is it from the English language, which, in this respect, is the most rational of any language with which I am acquainted.

* This *form* appears similar to the *genitive* form of nouns ; it does not, however, express the same relation. Except the words אֶחָד אֶחָד and אַחַת אַחַת, which are sometimes used in the genitive ; as אֶחָד הַהָרִים *one-of the mountains* ; אַחַת עֲרֵי *one-of thy cities*. But even these cease to be *genitives* when followed by מ ; as, אֶחָד מִבָּנָיו *one of his sons* ; אַחַת מֵעֵינָיו *one of thine eyes*, of being expressed by מִ, which literally means *from*, and not by the *form* of the numeral.

90. Cardinal numbers from one to ten.

	Fem.		Mas.	
	Const.	Absolute.	Const.	Absolute.
One	אחת	אֶחָת	אֶחָד	אֶחָד 1 א*
Two	{ שְׁתֵּי or שְׁתֵּים }	שְׁתֵּים	{ שְׁנֵי or שְׁנַיִם }	שְׁנַיִם 2 ב
Three	שְׁלֹשׁ	שְׁלֹשׁ	שְׁלֹשָׁת	שְׁלֹשָׁה 3 ג
Four	—	אַרְבַּע	אַרְבַּעַת	אַרְבַּעַה 4 ד
Five	חֲמִשָּׁה	חֲמִשָּׁה	חֲמִשָּׁת	חֲמִשָּׁה 5 ה
Six	שֵׁשׁ	שֵׁשׁ	שֵׁשֶׁת	שֵׁשָׁה 6 ו
Seven	שֶׁבַע	שֶׁבַע	שֶׁבַעַת	שֶׁבַעַה 7 ז
Eight	—	שְׁמֹנֶה	שְׁמוֹנֶת	שְׁמֹנֶה 8 ח
Nine	תֵּשַׁע	תֵּשַׁע	תֵּשַׁעַת	תֵּשַׁעַה 9 ט
Ten	—	עֶשְׂרִי	עֶשְׂרֶת	עֶשְׂרֶה 10 י

* The *letters* are used as *numerals* in the printed Hebrew Bibles, to mark the Chapters and Verses: and by the *Masoretical* and *Rabbinical* writers for various other purposes; but they are never used in the sacred text. The following are a few specimens of this species of notation. Number of verses contained—

In Genesis	אָךְ לך	= 1000 + 500 + 30 + 4 = 1534
Exodus	אַרְט	= 1000 + 200 + 9 = 1209
Leviticus	נֹטף	= 50 + 9 + 800 = 859
Numbers	אַרְבַּח	= 1000 + 200 + 80 + 8 = 1288
Deuteronomy	הֵנָּה	= 5 + 50 + 900 = 955

† אֶחָד and עֶשְׂרֶה admit of the plural: as, אֶחָדִים *units*, עֶשְׂרֹת *tens, decades*.

‡ Many Grammarians consider the numerals having the termination (ת) as nouns denoting a collection of units: as, for instance, שְׁלֹשַׁת יָמִים a *triad* of days, or a period of time consisting of

Ten to twenty.

	Mas.		Fem.		
Eleven	—	אַחַד עָשָׂר *	אַחַת עֶשְׂרֵה	11	יא
Twelve	—	שְׁנַיִם עָשָׂר	שְׁתֵּים עֶשְׂרֵה	12	יב
Thirteen	—	שְׁלֹשָׁה עָשָׂר	שְׁלֹשׁ עֶשְׂרֵה	13	יג
Fourteen	—	אַרְבָּעָה עָשָׂר	אַרְבַּע עֶשְׂרֵה	14	יד
Fifteen	—	חֲמִשָּׁה עָשָׂר	חֲמִשׁ עֶשְׂרֵה	15	טו
Sixteen	—	שִׁשָּׁה עָשָׂר	שֵׁשׁ עֶשְׂרֵה	16	טז
Seventeen	—	שִׁבְעָה עָשָׂר	שֶׁבַע עֶשְׂרֵה	17	יז
Eighteen	—	שְׁמוֹנֶה עָשָׂר	שְׁמוֹנֶה עֶשְׂרֵה	18	יח
Nineteen	—	תְּשַׁעָה עָשָׂר	תְּשַׁע עֶשְׂרֵה	19	יט

Twenty and upwards.

Twenty	עֶשְׂרִים	כ
Twenty-one	אַחַד וְעֶשְׂרִים	כא
Twenty-two	שְׁנַיִם וְעֶשְׂרִים	כב
Twenty-three	שְׁלֹשָׁה וְעֶשְׂרִים	כג
Thirty	שְׁלֹשִׁים	ל
Forty	אַרְבָּעִים	מ

three days, עֶשְׂרֵת אֲנָשִׁים a *decade* of men. This distinction appears to me merely imaginary, as I really can discover no difference of meaning between נְשִׁמוֹנֶה עֶשְׂרִי אֶלֶף and נְשִׁמוֹנֶה עֶשְׂרִי אֶלֶף (Judg. xx. 25—44.) Or between וְלִנְקָבָהּ עֶשְׂרֵת שָׁנָה and וְלִנְקָבָהּ עֶשְׂרֵה שָׁנָה (Lev. xxvii. 5—7.)

* Or עֶשְׂתִּי עֶשְׂרֵה, עֶשְׂתִּי עֶשְׂרִי.

Fifty	חמשים	נ
Sixty	ששים	ס
Seventy	שבעים	ע
Eighty	שמנים	פ
Ninety	תשעים	צ
Hundred	מאה cons. מאת	ק
Two Hundred	מאתים or שני מאות	ר
Three Hundred	שלש מאות	ש
Four Hundred	ארבע מאות	ת
Five Hundred	חמש מאות	ך
Six Hundred.....	שש מאות	ם
Seven Hundred	שבע מאות	ן
Eight Hundred	שמונה מאות	ף
Nine Hundred.....	תשע מאות	ין
A Thousand.....	אלף	א
Two Thousand.....	אלפים · שני אלפים	ב
Three Thousand	שלושת אלפים	ג
Ten Thousand	רבוא · עשרת אלפים	י
Twenty Thousand	רבואתים	כ
Thirty Thousand	שלש רבוא	
Hundred Thousand.....	מאת אלף	
Two Millions.....	עשרים מאות אלף	

Ordinal Numbers.

91. The following are the Ordinal Numbers :

First.....	רִאשׁוֹנָה	רִאשׁוֹן
Second.....	שְׁנִי	שְׁנִי
Third.....	שְׁלִישִׁית	שְׁלִישִׁי
Fourth.....	רְבִיעִית	רְבִיעִי
Fifth.....	חֲמִישִׁית	חֲמִישִׁי
Sixth.....	שִׁשִּׁית	שִׁשִּׁי
Seventh.....	שְׁבִיעִית	שְׁבִיעִי
Eighth.....	שְׁמִינִית	שְׁמִינִי
Ninth.....	תְּשִׁיעִית	תְּשִׁיעִי
Tenth.....	עֲשִׂירִית	עֲשִׂירִי

Obs. I.—The *Ordinals* are formed from their *Cardinals*, in the same manner as *Patronymies* are formed from *Proper Names**, Thus, from שְׁנַיִם *two*,—שְׁנִי, *second*. From שִׁשִּׁי *six*,—שִׁשִּׁית *sixth*. The rest take an additional ' between the second and third radical: as, from שְׁלֹשִׁי *three*, *m.* שְׁלִישִׁית *f.* Except ראשון, derived from ראש *the head, chief*.

2.—Above ten, the cardinal numbers are used to express the ordinals: but then the number always follows the noun, or the noun is repeated:—Thus, יוֹם יָשְׁנִים עֶשְׂרִי יוֹם *twelve days*, but יוֹם חֲמִישִׁים עֶשְׂרִי or יוֹם הַיָּשְׁנִים עֶשְׂרִי יוֹם *the twelfth day*, חֲמִישִׁים שָׁנָה *fifty years*; but שְׁנַת הַחֲמִישִׁים שָׁנָה or שְׁנַת הַחֲמִישִׁים *the fiftieth year*.

Even from one to ten, the cardinals are often used for the ordinals: as, בְּשָׁנָה אַרְבַּע *in the year four*, בְּשָׁנָה זָבַע *in the year seven*, i. e. *in the fourth, seventh, year*.†

* As from מִצָּרִים,—מִצְרִי, and מִצְרִית.

† In such cases the numeral is always followed by ל: as, בְּעֶשְׂרִי לַחֹדֶשׁ *in the tenth day of the month*.

Fractional Numbers.

92. The Fractional numbers are, חצי *m.*, מֶחֶצֶה *f.* *a half, gen.* חֲצִי *m.* מֶחֶצֶת or מִחְצִית *f.* The rest of the *fractional* numbers are indicated by placing the *feminine ordinals* before the noun : thus, שְׁלִישִׁית הַשָּׁנָה *the third (part) of a year* ; whereas, שָׁנָה שְׁלִישִׁית signifies, *the third-year*. In some cases the noun is omitted : as, ‘ And ye shall give חֲמִשִּׁית *a fifth* unto Pharaoh.’—(Gen. xlvii. 24.)

The student may, by way of exercise, translate the fifth chapter of Genesis, verses 3—39 ; or chapter xi. verses 19—26, which contain most of the cardinal numbers.

CHAPTER V.

PRONOUNS.

93. Pronouns are generally divided into Personal, Demonstrative, Relative, and Interrogative.

94. Personal pronouns are declined in the same manner as nouns ; namely, by means of prepositions or their fragments, which are added to the terminations of the pronouns : thus, the preposition, אל *to*, and the termination י (from אֲנִי *I*), form אֵלַי ; or still further abridged, לִי *to* or *for me* ; and with נוּ (from אֲנֵנוּ *we*, לָנוּ *to us*). Thus likewise מִן *from*, and י, forms מִי or מִמֶּנִּי *from me*. (See the following Table.)

PERSONAL PRONOUNS.—TABLE IX.

3rd Person.			2nd Person.			1st Person.				
She	הִיא	He	הוא	Thou	אתָ	Thou	אתָ	I	אֲנִי	Nom.
To her	לָהּ	To Him	לוֹ	To thee	לְךָ	To thee	לְךָ	To, or for me	לִי	Dat.
Her	אֹתָהּ	Him	אֹתוֹ	Thee	אֹתְךָ	Thee	אֹתְךָ	Me	אֹתִי	Obj.
From her	מֵאֹתָהּ	From him	מֵאֹתוֹ	From thee	מֵאֹתְךָ	From thee	מֵאֹתְךָ	From me	מֵעָלַי	Abl.
On her	עָלֶיהָ	On him	עָלָיו	In, or on thee	עָלֶיךָ	In, or on thee	עָלֶיךָ	In or on me	עָלַי	
As she	כְּמוֹתָהּ	As he	כְּמוֹתוֹ	As thou	כְּמוֹתְךָ	As thou	כְּמוֹתְךָ	As I	כְּמוֹתִי	
They	הֵם	You	אַתָּה	You	אַתָּה	You	אַתָּה	We	אֲנֵנוּ	Nom.
To them	לָהֶם	To You	לְךָ	To You	לְךָ	To You	לְךָ	To, or for us	לָנוּ	Dat.
Them	אֹתָם	You	אֹתְךָ	You	אֹתְךָ	You	אֹתְךָ	Us	אֹתָנוּ	Obj.
From them	מֵאֹתָם	From you	מֵאֹתְךָ	From you	מֵאֹתְךָ	From you	מֵאֹתְךָ	From us	מֵעָלֵינוּ	Abl.
On them	עָלֵיהֶם	On you	עָלֶיךָ	On you	עָלֶיךָ	On you	עָלֶיךָ	On us	עָלֵינוּ	
As they	כְּמוֹתָם	As you	כְּמוֹתְךָ	As you	כְּמוֹתְךָ	As you	כְּמוֹתְךָ	As we	כְּמוֹתֵנוּ	

¹ Likewise, כְּמוֹתִי. ² In pause, הֵם. ³ In pause, לְךָ. ⁴ In pause, אֹתְךָ, likewise, אֹתָנוּ. ⁵ Or כְּנוֹ. ⁶ In pause, כְּנוֹ. ⁷ Or כְּנוֹ. ⁸ In pause, כְּנוֹ. ⁹ Or כְּנוֹ. ¹⁰ Or כְּנוֹ. ¹¹ Likewise, כְּנוֹ. ¹² Or כְּנוֹ. ¹³ Or כְּנוֹ. ¹⁴ Or כְּנוֹ. ¹⁵ Or כְּנוֹ. ¹⁶ Or כְּנוֹ. ¹⁷ Or כְּנוֹ. ¹⁸ Or כְּנוֹ. ¹⁹ Or כְּנוֹ. ²⁰ Or כְּנוֹ.

* In compliance with custom, I have denominated לְךָ, אֹתְךָ, כְּנוֹ, by the usual technical terms, Dative, Objective, &c; but the student will readily perceive, that these words, except that they express the same relations denoted by cases in other languages, have little else in common; and if it be correct to denominate prepositions inflected by pronominal affixes, cases, then we shall have in Hebrew as many cases of pronouns as there are prepositions in the language.

אֹתְךָ

95. Each of the preceding pronouns may be further varied :—

1st.—By the conjunctive וְ and : as, וְאֲנִי and *I*, &c. וְלִי and *unto me*, וּמִמֶּנָּה and *from her*, וְאִמִּי and *me*, וּבֵינֵם and *on or amongst them*.

2nd.—By the interrogative הֲ : as, הֲאַתָּה בְּנִי art-thou *my son* ? הֲלֵנוּ אַתָּה if-for-us thou, i. e. art thou for us ? הֲכִמְנוּנִי יִפְלֵא כָּל-דָּבָר if-from-me can be difficult any thing, i. e. is their any thing too difficult for me ?

3rd.—By כִּי (from כִּי־אֵשֶׁר) that, which : as, כִּי־אֲנִי that *I*, כִּי־הֵם that *they*, כִּי־לִי that which belongs to me, כִּי־לְךָ that which belongs to thee.

Obs.—כִּי־לִי, כִּי־לְךָ, &c. are considered, by some Grammarians, as possessive pronouns, corresponding with *my, thy, &c.* or with *mine, thine, &c.* They are, however, seldom used (except by Rabbinical writers) in either of these senses, and are evidently compounded of כִּי and the dative pronouns, in the same manner as the Chaldaic and Syriac כִּי־לִי, כִּי־לְךָ, וְכִי־לִי, are compounded of כִּי which, לִי to me, &c.

The manner in which the Hebrew expresses the relative possessive pronouns, *my, thy, his, &c.*, is, by adding the pronominal affixes to the substantive, as has already been explained in the preceding pages ; whilst the absolute possessive, *mine, thine, his, &c.*, are expressed by the dative pronouns, לִי to me, לְךָ to thee, &c. : as, כָּל הָאָרֶץ לִי 'MINE is the whole earth,' (Exod. xix. 5.) לוֹ יְהוָה 'To him it shall be, i. e. HIS, (Levit. viii. 8—9.) לְךָ שָׁמַיִם אַף לְךָ הָאָרֶץ 'THINE are the heavens, THINE also is the earth, (Psalm xcix. 11.) לִי וְאֲנִי הוּא 'My beloved is MINE, and I am HIS, (Cant. ii. 16).

The pronouns הוּא, הִיא, הֵם, הֵן, are sometimes used as demonstratives. (See the following section).

Demonstrative Pronouns.

96. The following are the Demonstrative Pronouns :

הֵן, rarely,	הוּא, <i>m.</i>	זֹאת, rarely,	זֶה, <i>f.</i>	—	זה	This
הַלְלוּהָ, <i>m.</i>	הַלְלוּהָ, <i>f.</i>	—	הַלְלוּהָ	Com.	הַלְלוּהָ	That yonder
הַלְלוּהָ, rarely	הַלְלוּהָ	—	—	—	—	These or those

They are declined thus :—

These	זֶה	This	זֶה	This	זֶה	Nom.
To these...	לְזֶה	To this	לְזֶה	To this	לְזֶה	Dative.
These ...	זֶה-זֶה	This	זֶה-זֶה	This	זֶה-זֶה	Ob.
From these	מִזֶּה	From this ...	מִזֶּה	From this	מִזֶּה	} Ab.
With these	בְּזֶה	With this ...	בְּזֶה	In this	בְּזֶה	
As these ...	כְּזֶה	As this	כְּזֶה	As this	כְּזֶה	Com.

97. *הַזֶּה* and *הַהוּא* are frequently used for the demonstrative pronoun, *that* ; and *הֵם* and *הֵן* for *those* ; but they cannot, like the preceding, receive any of the prefixes (except *הַ*). The rest of the prefixes, when required, are added to the noun : as, *הָאִישׁ הַהוּא* *that man*, *מִן הָאִישׁ הַהוּא* *from that man*, *בְּאִישׁ הַהוּא* *on or against that man*.

98. Demonstrative pronouns, like other definitives and adjectives, follow the nouns to which they belong : as—

<i>הָאִישׁ הַזֶּה</i> <i>this man</i>	<i>הָאִישׁ הַהוּא</i> <i>that man</i>
<i>הָאִשָּׁה הַזֹּאת</i> <i>this woman</i>	<i>הָאִשָּׁה הַהִיא</i> <i>that woman</i>
<i>הָאֲנָשִׁים הָאֵלֶּה</i> <i>these men</i>	<i>הָאֲנָשִׁים הָהֵם</i> <i>those men</i>
<i>הַנְּשִׁים הָאֵלֶּה</i> <i>these women</i>	<i>הַנְּשִׁים הֵנָּה</i> <i>those women.</i>

But when the pronouns precede their substantives, the *הַ* is omitted, and the verb, *to be*, is understood : as, *זֶה הָאִישׁ* *This is the man*. *הַזֶּה הָאִשָּׁה* *That is the woman*. *אֵלֶּה הָאֲנָשִׁים* *These ARE the men*. *וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל* *And-these are the-names-of the-sons-of Israel*.

Relative Pronouns.

99. The relative pronoun **אֲשֶׁר** (as a prefix אֲ), *who, which, that, what*, is indeclinable; the gender, number and case being indicated by the variation of the noun, or some other word in the sentence.

Examples.

יְהוָה אֲשֶׁר דִּבֶּר לִי *The-Lord who spake to me.*
(Gen. xxiv. 17.)

אִישׁ אֲשֶׁר אִמּוֹ *A man who his mother, i. e.*
a man whose mother.

הַנַּעֲרָה אֲשֶׁר אָמַר אֵלַי *The damsel who I shall say to*
her i. e. the damsel to
whom I shall say.

הָאָרֶץ אֲשֶׁר יָצָאתָ מִשָּׁם *The-land which thou-didst go-*
out from there, i. e. the land
from which or whence thou
camest. (Gen. xxiv. 5.)

הָאָרֶץ אֲשֶׁר אָתָּה שֹׁכֵב עָלֶיהָ *The land which thou liest*
upon her, i. e. upon which
thou liest (Gen. xxviii. 13).

אִישׁ אֲשֶׁר רוּחַ אֱלֹהִים בּוֹ *A-man who the-spirit-of God*
in-him, i. e. in whom the
spirit of God is. (Gen. xli.
38.)

In elliptical phrases, however, where the antecedent is omitted, the relative admits of the prefixes **כִּי**, **לִי**, **בִּי**; as, **בְּאִשֶּׁר, בְּאִשֶּׁר** (See Syntax.)

100. Before verbs, and especially before participles, the definite ה is frequently used instead of the relative: as, הַפָּגַב *which compasses* (Gen. ii. 10), הַהֹלֵךְ *which goeth* (Gen. ii. 14), הַהֹלֵךְ *who went* (Gen. xiii. 5), Lit. *the compasser, the goer*.

Interrogative Pronouns.

101. The interrogative pronouns are מִי *who?* מַה *what?* *מֶה *what? how?* as, מִי אַתָּה *who art thou?* מִי הָאִישׁ הַזֶּה *who is this man?* מִי אַתָּה בְּתִי *who art thou, my daughter?* מַה אֶמַּר *what shall I say?* מַה שְּׁמוֹ *what is his name?* מַה טוֹב *how good!* מַה נּוֹרָא *how awful!*

Obs.—מִי is applied to persons, מַה to things: מִי הוּא *signifies who is he?* מִי הִיא *who is she?* But מַה הוּא (*what he*), מַה הִיא (*what she*), signify *what is it?* The same מִי אֵלֶּה *who are these (persons)?* but מַה אֵלֶּה *what are these (things).*

מִי is thus declined:—מִי *who*, לְמִי *to whom* or *whose*, מִי אֶתְּ *whom*, מִי מִן *from whom*, בְּמִי *with* or *through whom*.

The manner in which the adjective pronouns, *each, every, any, one, none, all, such, &c.*, are expressed, will be explained in the Syntax. -

* מֶה generally before words beginning with ה or ע (excepting in seven places, according to the *Masorah*, where it is sometimes מַה or מֶה); מַה before those which begin with א, ה, or ו, except before הוּא and הִיא, where it is always מִי.

Exercise.

גַּר אֲנֹכִי * עַמְכֶּם : אֲנֹכִי * בֶּנְךָ *¹ בְּכֹרְךָ *² מִי * אֶתָּה בְּנִי *
 מִי * אֶתָּה בְּתִי *³ : בֶּן-אֲבֹתָם אֲנִי * : בֵּת בְּתוּאֵל אֲנֹכִי * :
 אֲנִי * יוֹסֵף אֲחִיכֶם *⁴ אֲשֶׁר כִּבְרַתְּם *⁵ אֹתִי מִצְרַיִם *⁶ : אֲמַרְי *
 אֲחֹתִי *⁷ אֵת * : הוּא אָמַר *⁸ לִי אֲחֹתִי הִיא * וְהִיא אֲמַרָה *⁹
 אֲחִי הוּא * : אֶת-אֲחִי אֲנֹכִי * מִבְּקֶשׁ *¹⁰ הַגִּידָה *¹¹ לִי אֵיפֹה
 הֵם * רְעִים *¹² : וַיֹּאמֶר *¹³ אֲלֵיהֶם מֶרְגֵּל *¹⁴ אַתֶּם * : וַיֹּאמְרוּ *¹⁵
 אֵלָיו לֹא *¹⁶ : אֲדֹנָי *¹⁷ : כָּלָם *¹⁸ בְּנֵי אִישׁ אֶחָד נַחֲנוּ * בְּנִים *¹⁹
 אֲנַחְנוּ * : שְׁנַיִם * עֶזְרַי עֲבָדְךָ *²⁰ אֲחֵים אֲנַחְנוּ * בְּנֵי אִישׁ
 אֶחָד בְּאֶרֶץ כְּנָעַן : לָמִי * אֶתָּה וְאֵתָּה תִלְךְ וְלָמִי * אֵלֶּה
 לִפְנֶיךָ *²¹ : הַשְׁלִיכוּ *²² אֹתוֹ אֶל הַבּוֹר הַזֶּה אֲשֶׁר * בַּמִּדְבָּר וְיָד
 אֶל-תְּשֻׁלָּהוּ *²³ בּוֹ :

1 First-born. 2 Brother. 3 Ye have sold. 4 Egypt. 5 Say. 6 A sister. 7 He said. 8 She said. 9 Seeking. 10 Tell. 11 Pasturing. 12 And he said. 13 מֶרְגֵּל a spy, 14 And they said. 15 No. 16 אֲדֹנָי a lord. 17 כָּל all. 18 בְּנֵי honest, upright. 19 עֶזְרַי. 20 Before thee. 21 Cast ye. 22 Ye shall not send, i. e. lay.

לָמָּה רַמִּיתֶם * אֶתְנוּ לֵאמֹר *¹ רְחוּקִים *² אֲנַחְנוּ * מִכֶּם
 מֵאֵד *³ וְאַתֶּם בִּקְרִבְכֶּם *⁴ יֹשְׁבִים *⁵ : הִנֵּה *⁶ אֲנֹכִי בֹא *⁷ אֶל בְּנֵי
 יִשְׂרָאֵל וְאָמַרְתִּי *⁸ לָהֶם אֱלֹהֵי *⁹ אֲבוֹתֵיכֶם *¹⁰ תְּשַׁלְּחֵנִי *¹¹ אֶלְכֶּם

1 Have ye deceived. 2 Saying. 3 Distant. 4 Very. 5 קִרְבִּי midst. 6 One that sits, dwells. 7 Behold. 8 Come. 9 And I say. 10 The-God-of. 11 Fathers. 12 He-has-sent-me.

(with)

וַאֲמָרוּ לִי מִה * שְׁמוֹ ¹⁴ מִה אָמַר ¹⁵ אֵלֶיהֶם : מִה * זֹאת עֲשֵׂה ¹⁶
 אֱלֹהִים לָנוּ : מִה * הַמַּעֲשֵׂה ¹⁷ הַזֶּה אֲשֶׁר עָשִׂיתֶם ¹⁸ : אֵתְנָה
 יָדְעָתָן ¹⁹ כִּי ²⁰ בְּכָל-כֹּחִי ²¹ עָבַדְתִּי אֶת-אֲבִיכֶן ²³ וְאֲבִיכֶן
 הִתֵּל ²⁴ בִּי : הִנֵּה לִי שְׁתֵּי בָנוֹת אוֹצִיָּאָה ²⁵ אֶתְהֶן אֵלֶיכֶם
 אֵינְנָה גְדוֹל בְּבֵית הַזֶּה מִמֶּנִּי וְלֹא-חָשַׁךְ ²⁶ מִמֶּנִּי מֵאוֹמָה ²⁷
 כִּי-אִם ²⁸ אוֹתָךְ : בְּזֹאת נֹאֹת ²⁹ לָכֶם אִם תִּהְיוּ כְּמִנִּי :
 גֹּוֹר ³⁰ בְּאֶרֶן הַזֹּאת : אֶרֶן אֲשֶׁר אֲבַנְיָה ³¹ בָּרָזָל :

- ¹³ And-they-shall-say. ¹⁴ שְׁמוֹ a name. ¹⁵ Shall I say. ¹⁶ Did. ¹⁷ Deed.
¹⁸ Ye have done. ¹⁹ Know. ²⁰ That. ²¹ כֹּחַ strength. ²² I-have-served.
²³ אֲבִי ²⁴ He has deceived (deceit accompanied with derision).
²⁵ I-will bring out. ²⁶ He did not withhold. ²⁷ Any thing. ²⁸ But.
²⁹ We will consent. ³⁰ Dwell. ³¹ אֲבַנְיָה

I *am* thy^f-father, and-thou^r *art* my-daughter.†
 She *is* my-mother, and-these *are* her-children. This
is my little son, and-this *is* my little daughter. He
 loved¹ her more-than-all² his-children. They are my
 father's brothers, and she is my sister. Is this your
 little brother who called³ me? Is this the little girl
 who said⁴ that⁵ her father loved her more than all his
 daughters? This *is* not the city,^f nor is this the
 house,^m which I have built.⁶ Who *art* thou, my son?
 and what is thy name? Who *art* thou, my-dauhtger?

בְּנִיתִי ⁶ כִּי ⁵ אָמַרְתָּ ⁴ קָרָא ³ מִכָּל- ² אָהָב ¹

† The Hebrew of most of the phrases contained in this exercise will be found, with very slight alterations, in the first part of this work, pp. 87 — 89.

and-what *is* thy-name? He *is a* wise man and a great king. She *is* fairer⁷ than-her-sister, and the most comely⁸ amongst daughters. His little brother will-be greater⁹-than-he. Whose *art* thou,^m and whither goest¹⁰-thou, and whose *are* these before¹¹-thee? Whither is thy^f beloved ¹² gone [went¹³], *O* thou fairest of women! whither did thy beloved turn¹⁴ that-we-may-seek-him¹⁵ with thee.¹⁶

יָפָה⁷ נְאוּמָה⁸ יָגֵדֶל⁹ הַלֵּךְ¹⁰ לִפְנֵיךָ¹¹ דֹּרֶךְ¹² הַלֵּךְ¹³
 לִפְנֵיךָ¹⁴ יִנְבְּקֵנוּ¹⁵ עִם¹⁶

CHAPTER VI.

VERBS.

102. Verbs are either Primitive or Derivative, (art. 18, page 20.) Perfect or Imperfect,* (art. 13—16.) Primitive verbs are either transitive, intransitive, or neuter. Derivative verbs are either active, passive, or reflective.

Primitive transitive verbs admit of seven principal forms, divisions, or branches†, denominated—

1, קָל or פָּעַל; 2, נִפְעַל; 3, פָּעַל; 4, פָּעַל; 5, הִפְעִיל; 6, הִפְעַל; 7, הִתְפַּעַל. (Art. 18.)

* All verbs not included in the first conjugation, (Art. 13.) are called *imperfect*.

† The want of a technical term to designate these variations collectively, is particularly felt in treating of this part of Hebrew

Obs 1. — Intransitive verbs do not, of course, admit of all the preceding forms ; nor, indeed, do all transitive verbs, — some being used in one form only, others in several, and few in all.

2.—The first of these forms, לָקַח , is appropriated to primitive verbs, the rest to the derivatives.

3.— לָקַח , לִקְחֶנּוּ and לִקְחֶינּוּ , are called *active forms*, because they are mostly used in an active sense. לִקְחֶנּוּ , לִקְחֶינּוּ , and לִקְחֶנּוּ , are denominated *passive forms*, and לִקְחֶנּוּ , the *reflective form*. *

4.—These several forms or branches may be considered as so many separate verbs, each of which admits of mood, tense, person, &c.; they are all derived from one and the same root, which mostly consists of three letters, denominated *radicals*. † (Art. 18.)

Character and Signification of the several Forms or Branches.

103. לָקַח or לִקְחֶנּוּ expresses simple action, (transitive or intransitive,) *being or a state of being*; as,

Grammar. The name בְּנֵינִים *buildings*, used by the ancient Grammarians, would sound rather awkwardly in English; still more objectionable are the modern denominations, *voices*, *conjugations*, &c. as they are apt to mislead the student. For want of a more suitable term, we shall denominate them *forms* or *branches*.

* Some verbs admit of several other *forms*, denominated לִקְחֶנּוּ , לִקְחֶינּוּ , לִקְחֶנּוּ , &c. but as these occur very rarely, it was not thought necessary to enumerate them.

† Letters added to the root for the purpose of modification are, by way of distinction, denominated *serviles*. (See Note p.16.) Those that are added to some part of the verb by way of euphony or emphasis, are called *Paragogic*. They are ו , י , י , ו , י , and, in a few instances, ס .

פָּקַד *to visit*,* פָּקַד *he visited*; הָיָה *to be*, הָיָה *he was*; חָלָה *to be sick*, חָלָה *he was sick*.

104. נִפְעַל expresses the *passive* of the preceding form. Its characteristic is the *prefix* (נ): as, נִכְסוּף *to be desirous*; נִפְקַד *he was visited*. This letter is, however, dropped, and its omission indicated by *dagesh* in the first letter of the root, whenever it is preceded by another *servile*: as, הִפְקַד (for הִנְפְקַד) *to be visited*; אֶשְׁבֵּר (for אֶנְשֵׁבֵר) *I shall be broken*.

Obs. 1. — When the first radical happens to be a *guttural*, the *dagesh* is compensated by placing a long vowel under the preceding *servile*: as, הֶאָכַל *to be eaten*.

2. — Neuter verbs cannot, strictly speaking, admit of a *passive*; there are, nevertheless, many verbs of this description found in the *passive* form; but then they generally indicate a transition from one state into another: as from הָיָה *he existed*, נִהְיָה *he became*, *was brought into existence*, *it happened*. From חָלָה *to be sick*, נִחְלָה *he became sick*.

3. — Some verbs of this form have apparently a *reflective* signification: as, וָאֶחְבֵּא *and I hid myself* (Gen. iii. 18.), הִפָּרַד *separate thyself*, (Gen. xii. 13.), הִתְאַסְפוּ *gather yourselves together*,

* The primary signification of this verb (פָּקַד) is to view anything with the mental eye, to bear it in mind, have a regard for it; and hence its secondary meaning: — to visit, inspect, examine, review, muster, number, to appoint a person as an inspector, to intrust a person with any thing; in which senses we find this verb used in its several branches, in various parts of *Scripture*. For the sake of convenience, however, we shall render it by *to visit*.

(Gen. xlix. 1.); but even these indicate rather an abstaining from action than reflex action, and may, in most cases, be rendered in the passive *: thus, וָאֶתְהַבֵּא and *I remained hidden*, (*I hid myself*, would be וָאֶתְהַבֵּא, as in Gen. iii. 8, וַיִּתְהַבֵּא and *he hid himself*); הִפְרֵד *be separated*, i. e. *do not follow me*; הִשָּׁמֶר *take heed, beware*, i. e. *abstain from doing* (Gen. xxxi. 24); הִתְאָסְפוּ *remain assembled*.

4.—A few words of this form are apparently used in an active sense: as, נִשְׁבַּע *he swore*, נִלָּחַם *he fought*, נִנָּחַח *he sighed*; but they do not entirely lose their passive signification; for, he that swears, is at the same time sworn, i. e. made to do so by some authority: and he that fights, is at the same time fought. נִנָּחַח means literally *he became eased*, the physical effect of sighing.

105. פִּעֵל has generally a transitive signification†, and indicates mostly intense action and energy; but sometimes it has a frequentative or a causative meaning. Its characteristic is *dagesh* in the second letter of the root; as—

* Ewald in his “*Kritische Grammatik der Hebraische Sprache*,” Art. 103, maintains that the primary signification of this form is reflexive. But in adopting this opinion, the learned author appears to me to have made the *exceptions* the *rule*, and the *rule* the *exception*; as, for every single instance where this form denotes reflex action, there are hundreds where it cannot be rendered otherwise than in a passive sense. Thus — Gen. ii. 4, בָּהֶפְרָאם; ii. 23, וַיִּקְרָא; iii. 4, וַיִּנְפָקְחוּ; 7, וַיִּתְפַּקְחוּ; iv. 18, וַיִּנְלֵד; v. 2, הִפְרָאם; vi. 21, וַיִּצְלַל; vii. 11, נִבְרָחוּ; 22, וַיִּמְחוּ; viii. 2, וַיִּסְבְּרוּ; וַיִּצְלַל; 5, נִרְאָה; ix. *ibid.* וַיִּקְרָא, וַיִּנְרָאָתָה; x. 9, וַיִּאָמֶר, &c.

† In a few instances it is used intransitively, without losing its signification of intensity; as, כִּיָּהַר *he hastened*; צִמָּח *it sprouted, grew*; צִמָּצָח *it grew rapidly, abundantly*.

*Kal.*שָׁבַר *to break.*אָבַד *to be lost, to perish.*רָדַף *to pursue.*כָּתַב *to write.*חָזַק *he was strong.*לָמַד *to learn.**Piel.*שָׁבַר *to break in pieces, to shatter.*אַבַּד *to destroy, to ruin.*רָדַף *to pursue continually, to prosecute.*כָּתַב *to write often, repeatedly.**חָזַק *he made strong, he strengthened, fortified.*לָמַד *he made another learn, i. e. he taught.*

Thus likewise יָשַׁח *he forgot*, יָשַׁח *he caused to forget, brought into oblivion*; טָהַר *he was clean, pure*, טָהַר *he made clean, purified*; טָמֵא† *he was unclean*, טָמֵא *he made unclean, defiled.*

106. פָּעַל is the passive of the preceding: its characteristic is *dagesh* in the second radical, and (ו) under the first: as, שָׁבַר *he was shattered*; לָמַד *he was taught.*

* Hence it often denotes habitual action; thus, כּוֹתֵב *one that writes*; but כּוֹתֵב *one that is accustomed to write, i. e. a writer by profession*: רוֹצֵחַ *one that kills*; but מְרַצֵּחַ *one that has committed the action repeatedly, an assassin.*

† These two verbs, and a few others are, in some instances, used in a particular sense: as, וְטָהַר הַכֹּהֵן *And the priest shall make him clean, i. e. he shall pronounce him clean* (Levit. xiii. 28); וְטָמֵא אוֹתוֹ *and he shall make him unclean, i. e. he shall pronounce him unclean* (Levit. xiii. 3). The same is the case with some verbs in Hiphil: as, וְהִצְדִּיקוּ אֶת הַצְדִּיק *And they shall justify the righteous* (Deut. xxv. 1), i. e. *declare him just*. In a few instances, we find verbs of this form (*Piel*) have an opposite signification to what they have in קָל: as, סָקַל *to stone*, סָקַל *to remove stones.*

Obs.—When the second radical happens to be one of the letters ר, ע, ה, ה, א, the *dagesh* is compensated by lengthening the preceding vowel: as, בָּאֵר (for בִּאֵר) *to explain*; בִּאֵר (for בָּאֵר) *he explained*; בֵּרַךְ (for בִּרַךְ) *he blessed*; בֵּרַךְ (for בִּרַךְ) *he was blessed*.*

107. הַפְעִיל has mostly a causative signification; its characteristic is the prefix ה, the second radical having (..) or ('): as, הִפְקִיד or הִפְקִיד *to cause another to visit*; הִאָּכִיל *he caused another to eat, i. e. he fed, or provided him with food*; הִבְעִיר *he caused another to burn*.†

108. הַפְעַל is the passive of the preceding: its characteristic is the prefix ה with short (◌) or (◌): as, הִפְקַד *he was caused to visit*; הִשְׁכַּב *he was caused to lie down*.

* This compensation does not, however, always take place: as, נָאֵץ *he vexed*, נָהַג *he led*, טָהַר *he purified*, כִּחַשׁ *he denied*, בָּעַר *he kindled*.

† There is, in some instances, a distinction between the use of the verb in Piel and Hiphil: as, KAL, בָּעַר *to burn, to be on fire*; Piel, בִּעַר *to make burn, to kindle, to set on fire*, הִבְעִיר *to cause to burn, i. e. to cause something to burn another object* (See Gen. iii. 2, 3.—xxxv. 3, Jud. xv.) In many instances, however, the two forms have the same sense.

Many verbs have a different signification in the different forms: as, פָּתַח *to open*, פָּתַח *to open with force*; hence *to engrave*: וַיִּכְרַךְ (Kal) signifies *and he kneeled*, from כָּרַךְ *the knee*; וַיִּכְרַךְ (Hiph.) *he caused to kneel* (See Gen. xxiv. 'And he made the camels to kneel'): but וַיִּבְרַךְ (Piel) signifies *he blessed*.

109. **הִתְפַּעֵל** has mostly a reflective signification :* its characteristic is the prefix **הִתְ** added to the form Piel : as, **הִתְפַּקֵּד** *to visit* or *to inspect one's self* ; **הִתְנַפַּל** *he threw himself* (from **נָפַל** *to fall*) ; **הִתְגַּלָּה** *he uncovered himself*. It often signifies mere *pretension*, or a feigning to be what, in fact, one is not : as, **הִתְחַלָּה** *to pretend to be sick* ; **הִתְעַשָּׂר** *he pretended to be rich, acted the rich man, or boasted to be such*.

Obs.—The derivative verbs are nevertheless frequently used in other senses. (See the notes.)

Moods and Tenses.

110. The primitive as well as the derivative verbs admit of three moods, namely, the *Infinitive*, the *Imperative*†, and the *Indicative*.

* Some verbs of this form (Hiph.) have a neuter signification, others denote intensity : as, **יִלְבִּינוּ** *they shall become white* ; **יִצְדִּימוּ** *they shall become red* ; **הִשְׁלִיךְ** *he threw down, cast away*, **הִשְׁבִּים** *he rose early, i. e. with eagerness, or before the usual time*.

Several verbs of this form denote *continuance* or *repetition*, others have nearly the same signification as in **קָל** : as, **הִתְפַּלֵּל** *he prayed earnestly, devoutly* ; **הִתְחַלֵּךְ** *he walked continually, or he walked by his own effort, unassisted* ; **הִתְאַבֵּל** *he mourned greatly* ; **הִתְאַצַּר** *he was angry*.

† Except the derivative verbs, Puál, Hophál, and Hithpaél, which being passive verbs, admit not the imperative. Niphál, though likewise passive, admits this mood, but then it has either a reflective meaning, or it must be taken in the sense of *abstaining from action*. (See Obs. 3, p. 105.)

Each of the three active forms admits of two participles* ; one *active* the other *passive* (varied by gender and number): the rest of the forms have one participle only.

111. The form of the infinitives of primitive verbs is mostly פָּקַד, called the *absolute*, or פִּקְדוֹ, denominated the *constructive* form.

112. From this infinitive, the infinitives of the derivative verbs are formed, as has already been explained in the preceding pages. (See Table X.)

113. Infinitives are, in their nature, abstract nouns†, and as such, they admit of the prefixes, כּ, בּ, מ, ל: as, פָּקַד or פִּקְדוֹ *to visit*, בִּפְקָד *in visiting*, מִפְקָד *as visiting*, לְפָקַד *to visit, or for the purpose of visiting*, מִפְקָד *from visiting*, בְּהִפְקָד *in being visited*, פְּהִיפְקָד *as being visited*, &c. The infinitives of the rest of the derivative verbs are inflected in the same manner. (See Table X.)

114. The imperative mood admits only the second person masculine and feminine, singular and plural.

* Except neuter verbs. (See Obs. 4, p. 117.)

† For the same reason they admit the pronominal *affixes*. (See Table III.)

The second persons *m.* of the imperatives are formed from their respective infinitives, from which they either do not differ at all, or in a very slight degree.

The second person feminine receives ' in addition to the masculine; the second person *m. p.* וְ; the second person *f. p.* וְהִ. Thus—

Infinitive (KAL)		Infinitive (NIPHAL.)	
בִּקֵּר or בִּקֹּר		הִבִּקֵּר	
Imperative.		Imperative.	
בִּקֵּר <i>visit thou,</i>	<i>m. s.</i>	הִבִּקֵּר <i>be visited,</i>	<i>m. s.</i>
בִּקְרִי	<i>f. s.</i>	הִבִּקְרִי	<i>f. s.</i>
בִּקְרוּ <i>visit ye,</i>	<i>m. p.</i>	הִבִּקְרוּ <i>be ye visited,</i>	<i>m. p.</i>
בִּקְרֶה	<i>f. p.</i>	הִבִּקְרֶה	<i>f. p.</i>

(See Table X.)

115. The indicative mood admits only of two tenses; the *past* and the *future*.

The third person *m. s.* of the past is formed from the infinitive, mostly by a slight change in the vowel point: as—

<i>Infinitive.</i>		<i>3rd person.</i>
Kal	בִּקֵּר	בִּקֵּר
Piel	בִּקֵּר	בִּקֵּר
Pual	בִּקֵּר	בִּקֵּר
Hiphil	הִבִּקֵּר	הִבִּקֵּר

The third person of *Hophal* and *Hithpaal* are formed in the same manner. (See Table X.) In *Niphal*

the ה is rejected, and the characteristic נ retained : thus, from הִפְקֹד (for הִנְפְקֹד) *to be visited*, נִפְקַד *he was visited*.

116. The rest of the persons are formed from the third person *m.*, by subjoining to it the letters אִי *I* ; תָּ *thou, m.* ; תָּ *thou, f.* ; הָ* *she* ; נוּ *we* ; אַתָּ *you, m.* ; אַתְּ *you, f.* ; וּ for both genders, *they*. (See Table X.)

117. The future tenses are formed by prefixing to the *imperative* the following letters, ת, נ, י, א: thus—*imp.* פִּקֹּד—*future*, אֶפְקֹד *I shall visit* ; תִּפְקֹד *thou shalt visit*, תִּפְקְדִי *thou shalt visit, f.* ; יִפְקְרוּ *they shall visit, m., &c.*

118. In the same manner are the future tenses of derivative verbs formed; except the future of Niphál, which rejects the ה of the imperative. (See Table X.)

* (הָ) The student need scarcely be reminded that this is the feminine termination of *nouns* and *participles*; and hence we may infer that both the third person masculine, as well as the feminine, were originally participles of the past tense: thus, פִּקַּד *one that did visit*, פִּקְדָּה *a female that did visit*. Professor Lee, in his elaborate work on the Hebrew Language (Art. 152 and 195), supposes that they were originally *nouns*; this is very probable, especially if we admit that nouns were originally *verbalia*. (See Art. 6, p. 10.)

119. The *future* tenses with the prefix ו (and *dagesh* in the following letter*, or ו (before א), are often used to express the *past*; as, תִּפְקֹדְךָ *thou shalt visit*, וַתִּפְקֹדְךָ *and thou hast visited*, אֶפְקֹדְךָ *I shall visit*, וְאֶפְקֹדְךָ *and I did visit*; יֹאמַר *he shall say*, וַיֹּאמֶר *and he said*; נֵלֵךְ *we shall go*, וַיֵּלֶךְ *and he went*.

Obs. 1.—This prefix (ו or ו) is denominated by Grammarians ו *conversive*†, because it changes the tense from future into past. But ו (with *sh'va*) before future tenses, is merely *copulative*: as, וְאֶפְקֹדְךָ *and I shall visit*; וַיֹּאמֶר *and he shall say*.

2.—Words thus converted from the future into the past by the prefix ו,‡ having any but a principal distinctive accent on the last syllable, have their accent removed from the *ultimate* to the *penultimate*, and the last long vowel changed into a short one, provided the third radical is not א, and the *penultimate* is a simple syllable, not

* Except where the prefix is ו with *sh'va*: as, וְיָדָבֵר, &c., when the *dagesh* is omitted: thus, וְיָדַבֵּר, &c. Except, likewise, when the prefix is א, as אֶפְקֹדְךָ, where the *dagesh* is compensated by the long vowel under the ו: thus, וְאֶפְקֹדְךָ, &c.

† I have, for the sake of distinction, retained this technical term, though it is evident that the ו never loses its copulative power even when it is said to be *conversive*. The fact is, that this letter always retains its primitive signification, namely, *junction*; but it not only joins words and phrases, but likewise the *time* and other circumstances. That its influence is not confined to the past and future only, but that it extends likewise to the present tense, and to the several moods, might easily be proved by numerous examples, were this the proper place to enter into such a disquisition.

‡ The prefix ו has no influence on the accent. (See the examples in the first note.)

followed by sh'va: thus, יֵאָמֵר, יִקְרָא, יִשְׁכַּב, יִשְׁכָּח, — וַיֹּאמֶר, וַיִּשְׁכַּב, וַיִּשְׁכָּח, וַיִּקְרָא. But if the preceding conditions be wanting, the accent is not removed; hence we have וַיֹּאמֶר, וַיִּקְרָא, וַיִּשְׁכַּב, וַיִּשְׁכָּח, &c. The accent is likewise retained in verbs of the fourth conjugation, having chirik instead of (..) in the future: as, וַיִּשְׁכַּח, וַיִּקְרָא.

120. The past tense, with the prefix ו or י, expresses *future* time when preceded by a verb in the *future*, or by an imperative: as, פָּקַדְתִּי I have visited, וּפָקַדְתִּי and I shall visit; אָמַרְתָּ thou hast said, וְאָמַרְתָּ and thou shalt say*; הָיָה he or it was, וְהָיָה and he or it shall be; אָמַר he said, וְאָמַר and he shall say.

Obs. 1.—This ו is likewise denominated *conversive*. But when a past tense, having ו prefixed, is preceded by another past tense, the ו is in that case merely *copulative*, and the verb retains its past signification: as, קָרָא וְאָמַר he called and said.

2.—These rules, which will be more fully explained in the *Syntax*, are equally applicable to the tenses of the derivative verbs.

121. The active participle of the primitive verb (קָל), is formed mostly by inserting ו (or its vowel point†) between the *first* and *second* radical: as,

* In such cases the accent of the first and second person singular is removed to the ultimate syllable. (See the above examples.) Except verbs whose third radical is a quiescent letter: as, וְרָאִיתִי, וְיִמְצְאֶתָּ.

† Except verbs of the fifth, and some of the eighth conjugations.

פִּקֵּד or פָּקַד *one that visits*, and the passive participle, by inserting ו between the *second* and *third* radical: as, פִּקְדוֹ. *

122. The participles of the derivative verbs are mostly formed by the prefixes מ, מ, מ, מ, or by a change in the vowel points.

Obs.—Participles being in their nature *nouns*, are varied like them by *gender* and *number* (see the following Table), and by the pronominal affixes. (Table III.) They are inserted amongst the verbs, because they supply the present tense, for which the Hebrew has no particular *form*: as, *m.* אֲנִי פִקֵּד.—*f.* אֲנִי פִקְדָה. *I am visiting*, or *I visit*. (See page 117.)

123. To conjugate a verb, is to express all the modifications of which it is susceptible. As these modifications are chiefly indicated by prefixes and affixes, and as these are common to all verbs, there can, strictly speaking, be only one conjugation; nevertheless, as the vowel-points and some of the letters constituting the root are subject to various changes, verbs have been distributed by most Grammarians into eight classes or conjugations (Art. 12), the first of which comprehends *perfect verbs* (Art. 13), the rest comprehend *imperfect verbs* (Art. 14—16).

The annexed table contains a model of a *perfect verb*.

* These letters are probably fragments of the words מִי *who*, or מַה *what*.

Handwritten notes:
 # 9. This is the present tense in Hebrew. The participle and pronoun, as in English, visit = I am visiting. The pronoun is not omitted in Hebrew.
 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

| | | | |
|----------------|------|----------------|------|
| אֲנִי אֶפְקֹד | 1. | אֲנִי אֶפְקֹד | 1. |
| אַתָּה אֶפְקֹד | 2. | אַתָּה אֶפְקֹד | 2. |
| הוא אֶפְקֹד | 3. | הוא אֶפְקֹד | 3. |
| אֲנִי אֶפְקֹד | 4. | אֲנִי אֶפְקֹד | 4. |
| אַתָּה אֶפְקֹד | 5. | אַתָּה אֶפְקֹד | 5. |
| הוא אֶפְקֹד | 6. | הוא אֶפְקֹד | 6. |
| אֲנִי אֶפְקֹד | 7. | אֲנִי אֶפְקֹד | 7. |
| אַתָּה אֶפְקֹד | 8. | אַתָּה אֶפְקֹד | 8. |
| הוא אֶפְקֹד | 9. | הוא אֶפְקֹד | 9. |
| אֲנִי אֶפְקֹד | 10. | אֲנִי אֶפְקֹד | 10. |
| אַתָּה אֶפְקֹד | 11. | אַתָּה אֶפְקֹד | 11. |
| הוא אֶפְקֹד | 12. | הוא אֶפְקֹד | 12. |
| אֲנִי אֶפְקֹד | 13. | אֲנִי אֶפְקֹד | 13. |
| אַתָּה אֶפְקֹד | 14. | אַתָּה אֶפְקֹד | 14. |
| הוא אֶפְקֹד | 15. | הוא אֶפְקֹד | 15. |
| אֲנִי אֶפְקֹד | 16. | אֲנִי אֶפְקֹד | 16. |
| אַתָּה אֶפְקֹד | 17. | אַתָּה אֶפְקֹד | 17. |
| הוא אֶפְקֹד | 18. | הוא אֶפְקֹד | 18. |
| אֲנִי אֶפְקֹד | 19. | אֲנִי אֶפְקֹד | 19. |
| אַתָּה אֶפְקֹד | 20. | אַתָּה אֶפְקֹד | 20. |
| הוא אֶפְקֹד | 21. | הוא אֶפְקֹד | 21. |
| אֲנִי אֶפְקֹד | 22. | אֲנִי אֶפְקֹד | 22. |
| אַתָּה אֶפְקֹד | 23. | אַתָּה אֶפְקֹד | 23. |
| הוא אֶפְקֹד | 24. | הוא אֶפְקֹד | 24. |
| אֲנִי אֶפְקֹד | 25. | אֲנִי אֶפְקֹד | 25. |
| אַתָּה אֶפְקֹד | 26. | אַתָּה אֶפְקֹד | 26. |
| הוא אֶפְקֹד | 27. | הוא אֶפְקֹד | 27. |
| אֲנִי אֶפְקֹד | 28. | אֲנִי אֶפְקֹד | 28. |
| אַתָּה אֶפְקֹד | 29. | אַתָּה אֶפְקֹד | 29. |
| הוא אֶפְקֹד | 30. | הוא אֶפְקֹד | 30. |
| אֲנִי אֶפְקֹד | 31. | אֲנִי אֶפְקֹד | 31. |
| אַתָּה אֶפְקֹד | 32. | אַתָּה אֶפְקֹד | 32. |
| הוא אֶפְקֹד | 33. | הוא אֶפְקֹד | 33. |
| אֲנִי אֶפְקֹד | 34. | אֲנִי אֶפְקֹד | 34. |
| אַתָּה אֶפְקֹד | 35. | אַתָּה אֶפְקֹד | 35. |
| הוא אֶפְקֹד | 36. | הוא אֶפְקֹד | 36. |
| אֲנִי אֶפְקֹד | 37. | אֲנִי אֶפְקֹד | 37. |
| אַתָּה אֶפְקֹד | 38. | אַתָּה אֶפְקֹד | 38. |
| הוא אֶפְקֹד | 39. | הוא אֶפְקֹד | 39. |
| אֲנִי אֶפְקֹד | 40. | אֲנִי אֶפְקֹד | 40. |
| אַתָּה אֶפְקֹד | 41. | אַתָּה אֶפְקֹד | 41. |
| הוא אֶפְקֹד | 42. | הוא אֶפְקֹד | 42. |
| אֲנִי אֶפְקֹד | 43. | אֲנִי אֶפְקֹד | 43. |
| אַתָּה אֶפְקֹד | 44. | אַתָּה אֶפְקֹד | 44. |
| הוא אֶפְקֹד | 45. | הוא אֶפְקֹד | 45. |
| אֲנִי אֶפְקֹד | 46. | אֲנִי אֶפְקֹד | 46. |
| אַתָּה אֶפְקֹד | 47. | אַתָּה אֶפְקֹד | 47. |
| הוא אֶפְקֹד | 48. | הוא אֶפְקֹד | 48. |
| אֲנִי אֶפְקֹד | 49. | אֲנִי אֶפְקֹד | 49. |
| אַתָּה אֶפְקֹד | 50. | אַתָּה אֶפְקֹד | 50. |
| הוא אֶפְקֹד | 51. | הוא אֶפְקֹד | 51. |
| אֲנִי אֶפְקֹד | 52. | אֲנִי אֶפְקֹד | 52. |
| אַתָּה אֶפְקֹד | 53. | אַתָּה אֶפְקֹד | 53. |
| הוא אֶפְקֹד | 54. | הוא אֶפְקֹד | 54. |
| אֲנִי אֶפְקֹד | 55. | אֲנִי אֶפְקֹד | 55. |
| אַתָּה אֶפְקֹד | 56. | אַתָּה אֶפְקֹד | 56. |
| הוא אֶפְקֹד | 57. | הוא אֶפְקֹד | 57. |
| אֲנִי אֶפְקֹד | 58. | אֲנִי אֶפְקֹד | 58. |
| אַתָּה אֶפְקֹד | 59. | אַתָּה אֶפְקֹד | 59. |
| הוא אֶפְקֹד | 60. | הוא אֶפְקֹד | 60. |
| אֲנִי אֶפְקֹד | 61. | אֲנִי אֶפְקֹד | 61. |
| אַתָּה אֶפְקֹד | 62. | אַתָּה אֶפְקֹד | 62. |
| הוא אֶפְקֹד | 63. | הוא אֶפְקֹד | 63. |
| אֲנִי אֶפְקֹד | 64. | אֲנִי אֶפְקֹד | 64. |
| אַתָּה אֶפְקֹד | 65. | אַתָּה אֶפְקֹד | 65. |
| הוא אֶפְקֹד | 66. | הוא אֶפְקֹד | 66. |
| אֲנִי אֶפְקֹד | 67. | אֲנִי אֶפְקֹד | 67. |
| אַתָּה אֶפְקֹד | 68. | אַתָּה אֶפְקֹד | 68. |
| הוא אֶפְקֹד | 69. | הוא אֶפְקֹד | 69. |
| אֲנִי אֶפְקֹד | 70. | אֲנִי אֶפְקֹד | 70. |
| אַתָּה אֶפְקֹד | 71. | אַתָּה אֶפְקֹד | 71. |
| הוא אֶפְקֹד | 72. | הוא אֶפְקֹד | 72. |
| אֲנִי אֶפְקֹד | 73. | אֲנִי אֶפְקֹד | 73. |
| אַתָּה אֶפְקֹד | 74. | אַתָּה אֶפְקֹד | 74. |
| הוא אֶפְקֹד | 75. | הוא אֶפְקֹד | 75. |
| אֲנִי אֶפְקֹד | 76. | אֲנִי אֶפְקֹד | 76. |
| אַתָּה אֶפְקֹד | 77. | אַתָּה אֶפְקֹד | 77. |
| הוא אֶפְקֹד | 78. | הוא אֶפְקֹד | 78. |
| אֲנִי אֶפְקֹד | 79. | אֲנִי אֶפְקֹד | 79. |
| אַתָּה אֶפְקֹד | 80. | אַתָּה אֶפְקֹד | 80. |
| הוא אֶפְקֹד | 81. | הוא אֶפְקֹד | 81. |
| אֲנִי אֶפְקֹד | 82. | אֲנִי אֶפְקֹד | 82. |
| אַתָּה אֶפְקֹד | 83. | אַתָּה אֶפְקֹד | 83. |
| הוא אֶפְקֹד | 84. | הוא אֶפְקֹד | 84. |
| אֲנִי אֶפְקֹד | 85. | אֲנִי אֶפְקֹד | 85. |
| אַתָּה אֶפְקֹד | 86. | אַתָּה אֶפְקֹד | 86. |
| הוא אֶפְקֹד | 87. | הוא אֶפְקֹד | 87. |
| אֲנִי אֶפְקֹד | 88. | אֲנִי אֶפְקֹד | 88. |
| אַתָּה אֶפְקֹד | 89. | אַתָּה אֶפְקֹד | 89. |
| הוא אֶפְקֹד | 90. | הוא אֶפְקֹד | 90. |
| אֲנִי אֶפְקֹד | 91. | אֲנִי אֶפְקֹד | 91. |
| אַתָּה אֶפְקֹד | 92. | אַתָּה אֶפְקֹד | 92. |
| הוא אֶפְקֹד | 93. | הוא אֶפְקֹד | 93. |
| אֲנִי אֶפְקֹד | 94. | אֲנִי אֶפְקֹד | 94. |
| אַתָּה אֶפְקֹד | 95. | אַתָּה אֶפְקֹד | 95. |
| הוא אֶפְקֹד | 96. | הוא אֶפְקֹד | 96. |
| אֲנִי אֶפְקֹד | 97. | אֲנִי אֶפְקֹד | 97. |
| אַתָּה אֶפְקֹד | 98. | אַתָּה אֶפְקֹד | 98. |
| הוא אֶפְקֹד | 99. | הוא אֶפְקֹד | 99. |
| אֲנִי אֶפְקֹד | 100. | אֲנִי אֶפְקֹד | 100. |

124. *Remarks and Observations on the preceding Verb.*

Obs. 1.—The *dagesh*, in the first radical beginning a word or syllable, as פָּקַדְתִּי, פָּקַדְתָּ, &c. הִתְפַּקֵּד, &c., is used only in roots beginning with either of the letters כ פת, but not in those beginning with any other letter : as, לָמַדְתִּי, לָמַדְתָּ.

2.—The accent is on the second radical when the same has a vowel, but when it has (:) the accent is placed on the next vowel ; except the terminations תָּם, יָן, which always take the accent, notwithstanding the second radical has a vowel. Except likewise the plural terminations of the participles.

Kal.

3.—פָּקַד—The forms of the infinitive of *Kal* are either (פָּעַל) : as, פָּקַד to visit שָׁכַב to lie down ; or (פָּעַל) : as, פָּקַד ; or (פָּעַל) : as, שָׁכַב.*

The first is denominated the *absolute form*, and is chiefly used by way of emphasis, before and after other verbs : as. יִפְקֹד יְהוָה אֶתְּכֶם. פָּקַדְתָּ, *visiting, he will visit you, i. e. he will surely visit you.* (Gen. 1. 24.)

The second and third are denominated the *constructive forms*, and are chiefly used with the letters, מ, ל, כ, ב, : as, בְּפָקַד in visiting, בְּפָקַד, &c. (See the preceding Table.) בְּשָׁכַב in lying down, בְּשָׁכַב, בְּשָׁכַב.†

Before מִשְׁלָה, (ל) is changed into short (ר) : as, מִשְׁלָה, cons. מִשְׁלָה, *to rule, מִשְׁלָה-בָּנוּ to rule over us.* This rule is equally applicable to all words terminating in (ל) : as מִשְׁלָה, מִשְׁלָה, with מִשְׁלָה, מִשְׁלָה, &c. (See Part I. p. 79.)

* The following forms occur sometimes, בָּשַׁל to boil ; גָּדַל to be great ; לִירְאָה to fear ; לְאַהֲבָה to love ; לְקַרְבָּה to approach. But the first two are probably *adjectives*, and the latter *abstract nouns*, used instead of the regular infinitives.

† The *constructive form* is often used without the letters מ, ל, כ, ב. (See Syntax.)

Obs. 4. — Participles, as has already been observed, supply the present tense: as, *אֲנִי לֹמֶדֶת*, *m.* *אֲנִי לֹמֶדֶת*, *f.* *I learn*; * *אֲתָה עוֹמֶדֶת*, *m.* *אֲתָה עוֹמֶדֶת*, *f.* *thou standest*; *הוּא יוֹשֵׁב* *he sits*, *הִיא יוֹשֵׁבֶת* *she sits*; *אֲנִי הֹלְכִים* *m.* *אֲנִי הֹלְכוֹת* *we walk*, &c. *אֲנִי קוֹרֵא* *I call*, *קרוּא* *I am called, invited*.

Verbs which imply neither action nor passion admit neither active nor passive participles, the noun adjective being used like other nouns in conjunction with the personal pronouns in the present tense (the verb *to be* being understood). Thus, as we say *אֲנִי אָדָם* *I am a man*, *הוּא מֶלֶךְ* *he is a king*, *אֲנִי חָכָם* *I am wise*, *הוּא חָכָם* *he is wise*, so likewise *אֲנִי חָכָם* (not *חֹכֵם*) *I am wise*, *הוּא חָכָם* *he is wise*, *הֵמָּה חֲכָמִים* *they are wise*; *אֲנִי אָדָם* *I am red*; *אֲתָה גָדוֹל* *thou art great*, *הַמְּלָאכָה גְדוֹלָה* *the work is great*; *רָעֵבִים אֲנִי* *we are hungry*.

Additional Examples.

דוֹרִי צֶה וְאָדָם *My beloved is white and ruddy.* (Cant. v. 10.)

יִשְׁחַרְחֶה אֲנִי וְנִאֲוָה *I AM black, and (yet) comely.* (Ibid. i. 5.)

יָרְעוּ בִּי רָעֵבִים אֲנִי *They know that we ARE hungry.* (2 Kings vii. 12.)

הָעָם רָעֵב וְעֵיֶף וְצָמֵא *The people ARE hungry, and-weary, and-thirsty.* (2 Sam. xvii. 29.)

Obs. 5.—*פֶּקֶד*—This is by some grammarians called the *root*. It has either (-) for the second vowel, as the word under consideration,

* *Lit.* I am a learner, or I am learning. In a few instances we find the active participle takes (ִ) instead (..): as, *הוֹכִיחַ* (Ps. xvi. 5.) *יֹסִיף* (Isa. xxix. 14.) or (-): as *אֹבֵד*. A few also are found with ה (Paragogic): as, *בִּעְרָה* (IIos. vii. 4.) Or with י (Paragogic): as, *יִשְׁכְּנִי* (Deut. iii. 3.)

and then it is said to be of the form פָּעַל, which is chiefly appropriated for active verbs. Or it has (..) or (־) for the second vowel, and then it is said to be of the form פָּעַל, and פָּעַל: as, קָבַץ he was willing, זָקֵן he was old; יָכַל he was able, קָטַן he was little.*

Obs. 6.—Verbs of the form פָּעַל express their different persons in the same manner as פָּעַל (פָּעַר): thus, קָבַץ, קָבַצְתִּי, קָבַצְתָּ, &c.† (not קָבַצְתִּי). But those of the form פָּעַל, retain (־) in all cases where those of the form פָּעַל have (-). Except in the second person plural, where they change (־) into short (ר): thus, יָכַל, יָכַלְתִּי, יָכַלְתָּ, יָכַלְתֶּם, יָכַלְתִּי, יָכַלְתָּ, יָכַלְתֶּם, † יָכַלְתִּי, † יָכַלְתָּ, † יָכַלְתֶּם. Future אֶיכָל I shall be able, תִּיכָל, &c.

The three forms occur in the 35th verse of the 40th chapter of Exodus:—

וְלֹא-יָכַל מֹשֶׁה לָּבוֹא אֶל-אֹהֶל מוֹעֵד כִּי עָנָן כָּפָה עָלָיו הָעֲנָן וּבָבֹד יִהְיֶה
פָּאֶרָה אֶת-הַמִּשְׁכָּן:

And Moses was not able to enter into the tent of the congregation, because the cloud rested thereon, and the glory of the Lord filled the Tabernacle.

* Verbs of this form have, of course, their infinitives, participles *m.*, and third persons the same.

† In pause, (see Part I. p. 84.) קָבַץ, קָבַצְתִּי, קָבַצְתָּ, קָבַצְתֶּם; יָכַל, יָכַלְתִּי, יָכַלְתָּ, יָכַלְתֶּם; whereas those of the form פָּעַל change (-) and (:) into long (ר) as אָמַר he said, אָמַרְתִּי, אָמַרְתָּ, אָמַרְתֶּם.

‡ This change is founded on the rule given in Part I. p. 79, namely, that unaccented long vowels cannot form a compound syllable without an accent; and, as in the instances before us, the vowel (־) cannot retain the accent, on account of the terminations תָּם, תָּן (see p. 116), it follows, that the vowel must be changed into its corresponding (ר): thus, יָכַלְתִּי, יָכַלְתָּ, יָכַלְתֶּם. For the same reason is (־) in יָכַלְתִּי, יָכַלְתָּ, changed into short (ר) when they occur with *con-*versive: thus, וְיָכַלְתִּי, וְיָכַלְתָּ.

Obs. 7.—פָּקַדְתִּי—Verbs, whose third radical is ת, drop this letter before the affixes תִּי, תָּ, תְּ, תָם, and תֵּן: as, כָּרַת *to cut*, כָּרַת *he cut*, כָּרַתִּי, כָּרַתְּ, כָּרַתְּ, כָּרַתְּם, כָּרַתְּוּ (not כָּרַתְתִּי, כָּרַתְתָּ, כָּרַתְתָּם, &c.). The same in the derivative verbs נָכַרְתִּי (not נָכַרְתְּתִּי), הִכְרַתִּי, &c.

8.—The verb נָתַן *to give*, נָתַן *he gave*, follows the same rule dropping the second נ: as, נָתַתִּי *I gave*, נָתַתָּ, נָתַתָּם, נָתַתְּוּ (not נָתַתְתִּי, &c.); נ is likewise dropped before the affixes נִי, נָה: as, נָתַנּוּ (for נָתַנְנּוּ) *we gave*; הִאֲזַנְּהָ (for הִאֲזַנְנָה) *listen ye*.

9.—פָּקַדְתָּ—Sometimes with an additional ה (Paragogic): as, וְקָדַחְתָּ (Josh. xiii. 11), וְנִפְלְתָּה (2 Kings xiv. 10).

10.—פָּקַדְתָּ—The first (:) is changed into (-) when the third radical is ע: as, יִשְׁכַּעְתָּ.

11.—פָּקַדְתָּ—In a few instances with ת: as, אָזַלְתָּ (Deut. xxxii), נִפְלַאֲתָ (Psalm cxviii), and with ס*: as, נִבְהָאָ (Ezek. xxxi).

12.—פָּקַדְתָּ—Some verbs (mostly intransitives) take (-) instead of (:) for their second vowel in the imperative and future: as, קָרַב *come near, approach*, fut. אֶקְרַב; יָשָׁב *lie down*, fut. אֶיִּשָּׁב; especially when the second radical is a guttural, or the third ה or ע: as, שָׁאַל *ask*, fut. אֶשְׁאַל; שָׁעַק *cry*, fut. אֶשְׁעַק; שָׁלַח *send*, fut. אֶשְׁלַח; שָׁמַע *hear*, fut. אֶשְׁמַע. Some take an additional ה (Paragogic), with short (ַ) or (ִ) for their first vowel: as, שָׁמְעָה for שָׁמְרוּ, קָרְבָה for קָרַב, שָׁלַח for שָׁלַח, and in pause, שָׁמְעָה for שָׁמַע. Some few take short (ַ) in the second person: as, קִיּוּלְכִי *reign thou, f.*—הִרְבִּי, in pause הִרְבִּי *be dry, f.*—הִרְבִּי *m. p. be ye dry, desolate*.

13.—פָּקַדְתָּ—ה is sometimes dropped, and the vowel placed under the final י: as, קָרְאוּ *call ye*, שָׁמְעוּ *hear ye*, (instead קָרְאוּהָ, שָׁמְעוּהָ). So likewise the third person *p. f. fut.* תִּהְיֶינָה for תִּהְיֶינָה *they shall be*.

* In a few instances we find the third person plural *m.* with ס; as, הָלְכוּ *they went* (Josh. x.), אָבוּ *they were willing*; for הָלְכוּ אָבוּ.

Obs. 14.—אָפּהאַלטן—Sometimes with an additional ה; as, אָפּהאַלטן *I will keep*, אָפּהאַלטן *I will send*; for אָפּהאַלטן. So likewise with some of the other persons: as, יִהְיֶה *let him hasten*, for יִהְיֶה; גִּשְׁלֵחַ for גִּשְׁלֵחַ.

15.—תִּשְׁמָעוּ, תִּשְׁמָעוּ—Sometimes with ׀ (Paragogic): as, תִּשְׁמָעוּ, תִּשְׁמָעוּ for תִּשְׁמָעוּ, תִּשְׁמָעוּ.*

Niphal.

16.—*Inf.* הִפְקֵד—Or with (־): as, הִפְקֵד. (Lev. vii. 18.)

When the ה is preceded by the prefixes ל, ב, it is sometimes omitted, and its vowel-point is placed under those letters: as, גִּבְעָה for גִּבְעָה (Lam. ii.) לְהַעֲנוֹת for לְהַעֲנוֹת (Ex. x). The same in Hiphil, לְהַשְׁמִיעַ for לְהַשְׁמִיעַ.

17.—*Part.* נִפְקֵד—With (׃) to distinguish it from the third person *m.* of the past, which has always (-); except in pause, when the distinction is lost. But the feminine participle נִפְקֵדָה is distinguished from the third person נִפְקֵדָה (in pause), by the position of the accent.

Obs.—This participle indicates that the action is in progress, but the passive participle of KAL indicates that the action is completed; thus—

הַשַּׁעַר נִסְגָּר *the gate is shutting.*

הַשַּׁעַר סָגור *the gate is shut.*

18.—נִפְקֵד—In a few instances with ׀: as, נִפְקֵד (Est. ix. 1.) נִפְקֵד (Gen. xviii. 27.)

19.—*Imp.* הִפְקֵד—The accent is sometimes moved back to the penultimate, which circumstance necessarily produces a change in the vowel from *long* to *short*: as, הִפְקֵד, הִפְקֵד or הִפְקֵד. (See Part I. p. 81.)

20.—הִפְקֵד—See the preceding remark. The ׀ has some-

* Seldom with the second person *f.*: as, תִּשְׁמָעוּ, תִּשְׁמָעוּ (Ruth) for תִּשְׁמָעוּ, תִּשְׁמָעוּ.

times (.) : as, אִשְׁכַּע (Gen. xxi. 24.) אִמְלִיט; and with an additional ה : as, אִמְלִיטָה (Gen. xix. 20).

Obs. 21.—יִכְרֹךְ—With conversive ו sometimes with (-) : as, וַיִּכְרֹם (Gen. xxi. 8) ; and with (־) when the accent is on the *penultimate* : as, וַיִּכְרֹם־ (Gen. xxv. 9).

22.—הִתְכַּרְכְּוּהוּ—Sometimes with (-) : as, הִתְכַּרְכְּוּהוּ־

Piel.

23.—*Inf.* פָּקַד—In some instances with (־) : as, רָפָא (Exod. xxi) יָפוֹר (Ps. cxviii).

24.—פָּקַד—Sometimes with (-) : as, אָבַד *he destroyed*, especially when the 3rd radical is ה, or ע, or ר : as, יָשַׁלַח *he sent away*, נָדַע *he cut off*, שָׁבַר *he broke in pieces* ; and sometimes with (־) : as, דָּבַר or דִּבֶּר *he spoke*.

Pual.

25.—פָּקַד—In a few instances with short (ַ) instead of (ֶ) : as, פָּרַת (Ezek. xiv. 4).

Hiphil.

26.—*Inf.* הִפְקִיד or הִפְקִיר—and in a few instances with (-) for the last vowel : as, הִפְקִיר (1 Sam. xv).

27.—*Part. Pas.* מְפַקֵּד—or with short (ַ) instead of (ֶ) : as, מְפַקֵּד, מְפַקֵּדֶת.

28.—*Fut.* אֶפְקִיד—instead of אֶהֱפַקֵּד, the ה being omitted, and its vowel placed under the prefixes. In a few instances we find the ה retained : as, יִהְיֶינָּה (Ps. cxvi.) יִהְיֶינָּה (Is. lii.) instead of יִהְיֶינָּה, יִהְיֶינָּה.

29.—יִפְקִיד—Sometimes with (-) : as, יִבְטַח, and sometimes with (־) : as, יִכְרֹת ; especially with conversive ו : as, וַיִּבְרָל.

Hophal.

30.—*Past* הִפְקִיד or הִפְקִיר—with short (ַ) through the whole branch, unless when followed by (ַ) in which case the first (ַ) becomes long : as, הִחֲרַב, הִעֲמִיד, הִעֲמִידָה, fut. אֶעֱמִיד, &c.

Obs. 31.—*Part.* הִפְקֵר or הִפְקָר—The same (*Past*) הִפְקֵרְתִּי or הִפְקֵרְתָּ, &c. (*Fut.*) אֶפְקֹר or אֶפְקָר, &c.

32.—הִתְפַּקֵּר*—or with (-) for the last vowel: as, הִתְחַזַּק *he strengthened himself, appeared firm, or he took courage.* This derivative verb is formed by adding הִתְ to the derivative verb *Piel*, the punctuation of which has already been explained: observe, however,—

~ W

1st. When the first radical is ט or ך, these letters exchange place with ת: thus, הִשְׁתַּבַּח *he praised or glorified himself*, (for הִתְשַׁבַּח); הִסְתַּתֵּר *he hid himself* (for הִתְסַתֵּר).

2nd. When the first radical is צ, the ת is changed into ט, and transposed as before: thus, הִצְטַדֵּק *he justified himself* (for הִתְצַדֵּק).

3rd. In a few instances we find the ת omitted: as, מִיָּטָהר (Lev. xiv.) for מִתְיָטָהר; יִטְמָא (Lev. xxi.) for יִתְיָטָא.

Verbs whose Roots contain one of the Gutturals.

Verbs of this description differ in some respect from the model פָּקַד, as will be explained presently.

I. *First Radical, ע, ח, ה, א.*

125. When the first radical happens to be either of these letters it receives -י: or -י: (and in Hophal -י:) in every instance where the *first radical* of פָּקַד, or of any other perfect verb, would receive *Sh'va* (י:)—

* The passive of this form is הִתְפַּעֵל (Hothpa'el): as, לֹא הִתְפַּקְדוּ (Num. i. 47.) '*They were not caused to be numbered,*' i. e. they were not caused (ordered) to muster themselves. This form is, however, very seldom used.

Thus, עמד *to stand*, אסף *to gather*, have their *Inf. cons.* and *Imp.* עמד, אסף (not עמד, אסף),—עמדנה (not עמדנה).

Obs. 1.—In such cases, the serviles preceding these letters take the corresponding short vowels for their vowel-points: as, באסף *in gathering*, לאסף, &c.—בעמד *in standing*, לעמד, &c. (not באסף, בעמד). And hence their futures will be*—

| | | |
|-----------|-----|-----------|
| נאסף תאסף | &c. | יאסף יאסף |
| נעמד תעמד | &c. | יעמד יעמד |

The same in Niph'al: as, נאסף *he was gathered*, נאסף, &c.—נעמד, נעמדתי, נעמדתי, נעמדתי, &c. And in Hiph'il—Inf. העמיד, Imp. העמיד or העמיד, Fut. העמיד, העמיד, &c. Hoph'al—Inf. העמד, past tense, העמדתי, העמדתי, &c. Fut. העמד, העמדתי, העמדתי, &c.

2.—Pi'el, Pu'el, and Hithpa'el are conjugated regularly, like the similar derivative verbs of פקד.

3.—The *dagesh*, which these letters do not admit, is compen-

* In all instances marked thus *, the verb פקד would receive two *sh'ras*: as, תפקדו, תפקדו, תפקדו, &c., the second of which is initial. Now, if the semi-vowels which are in their nature substitutes for *sh'ra* initial (Part I. p. 23) were to be retained, two *initial sh'ras* would necessarily come together: as, תאסף or תאסף, which is contrary to the genius of the language; the semi-vowel is therefore changed into a short vowel. Sometimes, however, the semi-vowel is retained, and the second *sh'ra* changed into a vowel: as, תאהבו *ye shall love*. Some verbs retain simple *sh'ra* notwithstanding the guttural: as from חמד *to desire*, יחמד, יחמד, &c., and from חפר *to want*, יחפר, יחפר. Especially the verbs היה *to be*, היה *to live*: as, אהיה, אהיה, — אהיה, אהיה, &c.

† Or, תאסף.

sated by lengthening the vowel of the prefix. Thus, *קִיָּאָסָף* from *gathering*, instead of *קִיָּאָסָף* (compare *קִיָּאָסָף*). *הָאָסָף* to be gathered, *אֶשָּׂאָסָף* I shall be gathered, *יִשָּׂאָסָף* he shall be gathered, &c. (compare *הָפָקָר*, *הָפָקָר*, &c.).

The last rule is equally applicable to verbs whose first radical is (ר) : as, *רָדָף* to pursue, *מִרְדָּף* from pursuing, *אֶרְדָּף* I shall be pursued.

II. Second Radical, ע, ח, ה, א.

126. When the second radical happens to be either of these letters, then the infinitive follows the general rule : as, *בָּחַר* to choose, *בִּבְחָר* in choosing, *לִבְחָר*, &c. But the imperative and future take (-) instead of (־) : as, *בָּחַר* choose thou, m., Fut. *אֶבְחַר*,* *תִּבְחַר*, &c.

Further, the guttural takes (-) whenever the second radical (ק) of *פָּקַד* would receive (:); as, *בָּחַרְי* choose thou, *בָּחַרְי*, &c. Past *בִּבְחַרְי*, Fut. *אֶבְחַרְי*, *תִּבְחַרְי*, *יִבְחַרְי*.—Niphāl, *נִבְחַרְי*, *נִבְחַרְי*. Imp. *הִבְחַרְי*, *הִבְחַרְי*. Fut. *אֶהְבַּחְרְי*, *תִּהְבַּחְרְי*. Thus likewise *זָעַק* to cry, to call aloud, Imp. *זָעַקְי*, *זָעַקְי*—*בָּעַר* he burnt, *בָּעַרְי*, *בָּעַרְי*.

In *Piel*, *Puāl*, and *Hithpaël*, the dagesh (which these letters and the letter ר will not admit), is mostly compensated by lengthening the vowel of the first radical† : as, *בָּעַר* to kindle, set on fire, (for

* A few verbs of this description retain (־) : as, *יָנְחָם*, *אֶנְחָם*, *תִּנְחָם*.

† There are, however, some verbs where the *dagesh* is not compensated : as, *נָחַם* he comforted, *נָחַם* he comforted, *נָחַם* he comforted, &c.

(בִּעַר). Thus, likewise. בָּרוּךְ to *bless*.—PIÉL, Inf. בָּרַךְ (for בִּרְךָ). Part. act. מְבָרֵךְ, מְבָרְכָה, &c. Part. pass. מְבֻרָךְ, &c. Imp. בָּרַךְ, בְּרַכִּי, &c. Fut. אֶבְרַךְ, תְּבָרַךְ, &c. Past tense, בִּרְכָתִי, בִּרְכָתָהּ, &c. PuÁL, Inf. בִּרַךְ (for בָּרַךְ) to *be blessed*; Part. בִּרְךָ, &c. Past tense, בִּרְכָתִי, בִּרְכָתָהּ, &c., Fut. אֶבְרַךְ, תְּבָרַךְ, &c. HITHPAÉL, הִתְבָּרַךְ, Part. מִתְבָּרֵךְ, &c.

III. *Third Radical*, ח or ע.

127. When the third radical happens to be one of these letters, an additional (-) denominated פתח גְּנוּבָה *Pathah Furtivum*, is added to them whenever they terminate a word, and are preceded by the vowels (ו) (וּ), (י־), or (יִ): as, שָׁמוֹעַ to *hear*, בְּשֹׁמֵעַ in *hearing*, בְּשֹׁמֵעַ, &c. Part. act. שֹׁמֵעַ*, f. שֹׁמַעַת; Part. pass. שְׁמוּעָה. NIPHÁL, הִשְׁמָעַת (abridged הִשְׁמָעַת) to *be heard*; Fut. אֶשְׁמָעַת† HIPHÍL, הִשְׁמִיעַ or הִשְׁמִיעַ; Imp. הִשְׁמַע, &c. הִשְׁמַעְנָה, &c. Part. מְשִׁמֵּעַ, &c. Past tense, הִשְׁמִיעַ, &c., הִשְׁמַעְתָּ; Fut. אֶשְׁמִיעַ, &c. הִתְשַׁמְעֶנָּה†, &c.

The (:) of the second person feminine, and (—) of the imperative and future, and (..) of the other parts of the verb, are changed into (-): as, יִשְׁמַעְתְּ (for יִשְׁמַעְתְּ); יִשְׁמַעְתְּ (for יִשְׁמַעְתְּ); יִשְׁמַעְנָה (for יִשְׁמַעְנָה); אֶשְׁמַע (for אֶשְׁמַע). NIPHÁL, Imp. הִשְׁמַע (for הִשְׁמַע). PIÉL, יִשְׁמַע (for יִשְׁמַע) &c.

* (י־) is sometimes omitted: as, רָקַע for רָקַע.

† Or with (יִ): as, אֶשְׁבַּע I *shall or will swear*, תִּשְׁבַּע, &c.

‡ Or abridged תִּשְׁמַע for תִּשְׁמַע—יִבְטִיחַ for יִבְטִיחַ he *shall cause to trust, inspire confidence*.

Erinaceus viduus

יְמִידוֹן: הַמֶּדֶךְ: הַמֶּדֶךְ: עֲלֵינוּ אֵם מְשֹׁרֶה תִּמְשֹׁר בְּנוֹ:

to be appointed king. ²⁵ מִשְׁלָּה to rule, govern.

For the form on the infinitesimal monodromies
with a finite part see P. 230 paragraph 269 & 274.

לֹא אֶמְשֹׁל אֲנִי בָכֶם וְלֹא יִמְשֹׁל בְּנִי בָכֶם : אֲתִי מֵאִסּוּפִי²⁶
 מִמֶּלֶךְ עֲלֵיהֶם : אֶמְלִיךְ עֲלֵיכֶם מֶלֶךְ : אֵתָהּ הַמַּלְכֶת אֵת
 עַבְדֶּךָ : אֲדִינֶנּוּ²⁷ הַמֶּלֶךְ דָּוִד הַמֶּלֶךְ אֵת שְׁלֹמֹה : הַמֶּלֶךְ
 עַל מַלְכוּת²⁸ בְּשָׂרִים :

26 to despise. 27 a lord. 28 Kingdom, realm.

שָׁמַעְתִּי אֵת אֲבִיר מִדָּבָר אֶל אֲחִיר : כֵּן בָּנוֹת צִלְפָּחָד
 דִּבְרַת : כֵּן בְּנֵי יוֹסֵף דִּבְרִים : עוֹד הֵם מִדָּבָרִים וְאֲנִי
 שָׁמַעְתִּי : שָׁמַעְתִּי כִּי בָקָר יִי אֵת עֲמֹר לָחֶט - לָחֶט לָחֶט :
 הִנֵּה בְנֵי יִשְׂרָאֵל לֹא שָׁמְעוּ אֵלַי וְאִיךָ יִשְׁמַע אֵלַי פְּרַעֲה׃
 הַקּוֹל וְשָׁמַע בְּבֵית פְּרַעֲה׃ דִּבְרֵי הַכִּמְיָם בְּגִתָּהּ גְּשָׁמַעִים
 קוֹל בְּנוֹרֶיךָ לֹא יִשְׁמַע עוֹד : תִּשְׁמַע וְעָקָה מִפְּתֵי הֵם
 מִי הַשְׁמִיעַ וְזֹאת מִקֶּדֶם : מִשְׁמִיעַ הַשְׁמִיעַת דִּין : הִנֵּה
 עַל הַהָרִים רָגַל מְבַשֵּׁר¹³ מִשְׁמִיעַ שְׁלוֹם¹⁴ : שְׁמוּעָה¹⁵
 שָׁמַעְנָה מֵאֵת יְיָ וְצִיר¹⁶ בְּנוֹם שְׁלַח¹⁷ : הֵן בְּעִזְנוֹתֵיכֶם¹⁸
 נִמְכַּרְתֶּם¹⁹ וּבְפִשְׁעֵיכֶם²⁰ שְׁלַחְתֶּם אִמְכֶם : רַק²¹ לֹא הָיָה
 כְּאַחָאֵב²² אֲשֶׁר הִתְמַכֵּר לַעֲשׂוֹת הָרַע בְּעֵינָי יְיָ : אֶת-בְּנֵיהֶם
 וְאֶת-בָּנוֹתֵיהֶם הֶעֱבִיר²³ בְּאֵשׁ וְהִתְמַכְרוּ לַעֲשׂוֹת הָרַע

1 Justly, right. 2 To give. 3 Behold. 4 How. 5 Pharaoh. 6 בית.
 7 Ease, quietness. 8 A harp. 9 Again, any more. 10 A cry, lamentation.
 11 Before, formerly. 12 Judgment. 13 בִּשֵׁר *Pi*. to bring joyful tidings.
 14 Peace. 15 What is heard, a report. 16 A messenger.
 17 *Pu.* was sent. 18 עֵין sin. 19 מָכַר to sell, נִמְכַּר he was sold,
 he sold himself, or offered himself for sale. 20 פִּשְׁעַת a transgression.
 21 But. 22 Ahab. 23 עָבַר to pass, הֶעֱבִיר he made pass.

שְׁלַח שְׁלַח

[illegible]

is preceded by a *servile* having a vowel: as, נָטַט for נָטַט (compare פָּקַד); נָטַט for נָטַט (compare פָּקַד). But in every situation where the first radical of פָּקַד has a vowel, the נ is retained, and the verb is inflected like פָּקַד: as, נָטַט, נָטַט (compare פָּקַד).

Hence we have *Inf. cons.* (of *Kal*), נָטַט* in approaching, נָטַט, נָטַט, נָטַט.

Imp. נָטַט or נָטַט†, נָטַט, נָטַט. *Future*, נָטַט, נָטַט, נָטַט, &c.

Niphāl.

Part. נָטַט (for נָטַט). *Past tense*, נָטַט (for נָטַט).

Hiphāl.

Inf. and *Imp.* נָטַט, נָטַט (for נָטַט, &c.) *Part. act.* נָטַט. *Part. Pas.* נָטַט. *Past tense*, נָטַט. *Fut.* נָטַט, &c.

Hophāl.

Inf. נָטַט (for נָטַט). *Past tense*, נָטַט. *Fut.* נָטַט, &c.

* Some verbs of this conjugation retain the נ in the *Inf. Cons.*, and in the *Imp.*: as, נָפַל to fall, נָפַל, נָפַל, נָפַל, נָפַל. *Imp.* נָפַל, נָפַל;—but *Fut.* נָפַל, נָפַל.

Some few retain נ likewise in the future: as, נָצַר to keep, נָצַר or נָצַר; especially when the second radical happens to be a guttural: as, נָצַק he shall cry, נָצַק he shall be pleasant, agreeable: and in Hiphāl הִנְחִיל he has caused to inherit, הִנְחִיל, &c., fut. הִנְחִיל, &c.

† Hence with נָטַט, נָטַט: with paragogic ה, נָטַט.

† Or with (—) נָטַט, נָטַט &c.

All the other parts of the verb are conjugated like פָּקַד:—thus, *Past tense* of KAL, נָגַשׁ, נָגַשְׁתָּ, &c. *Part. act.* נֹגֵשׁ. *Part. pas.* נִגְשָׁה, &c.—*Inf. Imp.* and *Fut.* of NIPHĀL, הִנְגִּישׁ, &c. And so likewise the whole of PIEL, PUĀL, and HITHPAĒL: as, נִגַּשׁ, נִגַּשְׁתָּ, הִתְנַגֵּשׁ.

129. The verb נָתַן *to give*, drops, in some instances, the second, and in others the first נ:—thus, *Inf. cons.* נָתַן or נָתַת for נָתַת. נָתַת or נָתַת in *giving*, לָתַת, &c. *Imp.* תֵּן, תִּנֵּן, &c. *Fut.* תִּתֵּן, תִּתֵּן, &c. (for תִּתְּנֵן, &c. *Past tense*, נָתַת, נָתַת (for נָתַת, &c.) NIPHĀL, *Inf.* הִנְתֵּן or הִתְּנוּ. *Imp.* הִתְּנוּ. *Fut.* תִּתְּנוּ. *Part.* נָתַן. *Past*, נָתַת, &c.

130. The verb לָקַח *to take*, is conjugated in the same manner: thus, *Inf. cons.* קָחַת *to take*, לָקַחַת in *taking*, לָקַחַת, &c. *Imp.* קַח or לָקַח—קַח or לָקַח, &c. *Fut.* לִקְחָה, לִקְחָה, &c. *Past tense*, לָקַחַת. NIPHĀL, הִלְקַח. *Past tense*, הִלְקַחַת or הִלְקַחַת, &c.

3rd CONJUGATION.

131. The third Conjugation comprehends all verbs having א for their first radical: as, אָכַל *to eat*, אָסַף *to gather, assemble*.

This letter (א), being a guttural, will of course, follow the rules laid down in (Art. 125), that is, it will receive one of the semivowels where the first radical of פָּקַד receives (:), and the *dagesh*, which it does not admit, will be compensated by lengthening the vowel of the prefix.

132. In the first person future of KAL, the (א) is either rejected or retained. In the first case, the prefixes, נ, ת, י, א, receive (—): as, אֶכְל (for אֶכְלָא)* *I will or shall eat*. תֵּאֶכְל†, יֵאֶכְל, נֵאֶכְל, &c. In the second case, the prefixes נ, ת, י, א, receive (·): as, אֶסְפָּה *I will gather*, תֵּאֶסְפָּה, יֵאֶסְפָּה, נֵאֶסְפָּה‡. (See Obs. 1. Art. 125.)

Obs.—The verbs אָבַד *to be lost, to perish*, אָבָה *to be willing, to consent*, אָמַר *to say*, אָפָה *to bake*, form their future like אֶכְל: thus, אֶבֶד, תֵּאֶבֶד; אֶמַּר, תֵּאֶמַּר; אֶבֶה, תֵּאֶבֶה; אֶפֶה, תֵּאֶפֶה, &c. But the verbs אָהַב *to love*, אָחַז *to seize, to lay hold of*, אָצַר *to treasure up*, אָסַף *to gather, collect, &c.*, retain mostly the א and the (·), though they sometimes reject it, and take (—) or (·): as, אֶסְפָּה or אֶסְפָּה (Micah vii.) אֶסְפָּה or אֶסְפָּה (2 Sam. vi.) אֶהֱבֶה or אֶהֱבֶה *I will love*, תֵּאֶהֱבֶה, יֵאֶהֱבֶה, &c. אֶחֱזֶה or אֶחֱזֶה. Some take (·); as, אֶזָּל *to go away*, Fut. אֶזָּל, תֵּזָּל, &c.—אָדַר *to tarry*, Fut. אֶדַּר, תֵּדַר.—אָתָּה *to come*, Fut. אֶתָּה, תֵּתָּה or אֶתָּה.

In every other respect, these verbs are conjugated like those of the first conjugation.

* The א is frequently rejected in the other persons: as, תֵּחָל (2 Sam. xx.) for תֵּחָלָא; תֵּאֶמַר (2 Sam. xix.) for תֵּאֶמַרָא; תֵּאֶכְל (Prov. i.) for תֵּאֶכְלָא; and אֶזָּל (Job xxxii.) for אֶזָּלָא (Ezek. xxvii.) אֶזָּלָא. But these ought rather to be considered as anomalies.

† In pause, sometimes with (·)—תֵּאֶכְל, תֵּאֶכְל, תֵּאֶכְל.

‡ See note p. 122.

Exercise.

וַיֹּאמֶר אֵלָיו אָבִיו גִּשּׁוּי וַיִּשְׁקָה² לִי בְנִי וַיִּגֶשׁ¹
 וַיִּשְׁקֵם² לֹא: וַיִּקְרָא³ דָּוִד⁴ לְאַחַד מִן הַנְּעָרִים וַיֹּאמֶר גִּשׁ
 פְּנֵעַ⁵ בּוֹ: וַיֹּאמֶר לְכָל־הָעָם⁶ גִּשְׁפוּ אֵלָיו וַיִּגֶשְׁפוּ⁷ אֵלָיו
 כָּל־הָעָם: וַתִּגֶּשְׁוּ⁸ הַשִּׁפְחוֹת⁹ הַנָּה וַיִּלְדֵי¹⁰ וַתִּגֶּשְׁוּ¹¹ גַּם
 לֵאחָה¹² וַיִּלְדֵי¹³ וְאַחֲרָיִם¹⁴ נָגֵשׁ¹⁵ יוֹסֵף¹⁶ וְרָחֵל¹⁷: לָעֵת¹⁸
 שִׁי הָאָכַל¹⁹ גִּשְׁפוּ הָלֶם²⁰ וְאָכַלְתָּ²¹ מִן הַלֶּחֶם²² וְטָבַלְתָּ²³
 פֶּתֶךְ²⁴ בְּחֶמֶן²⁵: וַיֹּאמֶר חַגְשָׁה²⁶ לִי וְאָכַלְתָּ מִצֵּיד²⁷ בְּנִי
 וַיִּגֶשְׁוּ²⁸ אֵלָיו וַיִּשְׁקֵם²⁹ וַיִּקְרָא³⁰ לֹא־אֶסְרוֹת³¹ וַיִּרְגְּלוּ³² לֹא
 לְנַחֲשֵׁתִים³³ וַיִּגֶשְׁפוּ³⁴: בְּנִפּוֹל³⁵ לְפָנָיו בְּנִי עוֹלָה נִפְלָתָ:
 וַיִּחְלֶם³⁶: וַהֲנִי סָלַם³⁷ מִצֵּב³⁸ אֶרְצָה וְרָאִשׁוּ מִגִּיעַ³⁹
 הַשְּׁמַיְמָה: וַהֲנִי יְהוָה נִצֵּב⁴⁰ עָלָיו: הָאִשָּׁה אֲשֶׁר
 נָתַתָּה⁴¹ עִמָּרִי⁴² הִיא נִתְּנָה לִי מִן הָעֵץ⁴³ וְאָבַל⁴⁴:
 מִפְּרִי⁴⁵ עֵץ־הַגֵּן⁴⁶ גִּאֲבַל⁴⁷ וּמִפְּרִי הָעֵץ אֲשֶׁר בְּתוֹךְ־הַגֵּן
 אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְעוּ⁴⁸ בּוֹ: תֵּן־

- ¹ גִּשַׁשׁ to approach, to draw near. ² וַיִּשְׁקָה to kiss. ³ And he called.
⁴ David. ⁵ פְּנֵעַ to meet, to slay. ⁶ A people. ⁷ וַיִּגֶשְׁפוּ a maid.
servant. ⁸ וַיִּלְדֵי a child, ⁹ Leah. ¹⁰ Afterwards. ¹¹ Joseph. ¹² Rachel.
¹³ At the time. ¹⁴ Food, meal. ¹⁵ Hither. ¹⁶ וְאָכַל to eat. ¹⁷ Bread.
¹⁸ טָבַל to dip. ¹⁹ פֶּתֶךְ a morsel, crumb. ²⁰ Vinegar. ²¹ Game, venison.
²² אָסַר to bind. ²³ Fetters, chains. ²⁴ נִפְלָתָ to fall. ²⁵ חֶלֶם to dream.
²⁶ A ladder. ²⁷ נִצֵּב to stand. ²⁸ וַיִּגֶשְׁפוּ to touch, reach. ²⁹ Stood.
³⁰ נָתַן to give. ³¹ With me. ³² A tree. ³³ Fruit. ³⁴ A garden.
³⁵ תְּוֹךְ the middle. ³⁶ תִּגְעַן.

לִי הַנֶּפֶשׁ ³⁷ וְהָרִבְשׁ ³⁸ כֶּחָ ³⁹ לָךְ : וַיִּקַּח ⁴⁰ בֶּן-בָּקָר ⁴¹ רֶךְ ⁴²
 וְטוֹב וַיִּתֵּן ⁴³ אֶל הַנָּעַר : וַתֹּאמֶר ⁴⁴ הָאִשָּׁה הִזֹּאת אָמְרָה
 אֵלַי הִנֵּנִי אֶת-בְּנִי וְנֹאכַל אֹתוֹ הַיּוֹם ⁴⁵ וְאֶת-בְּנִי נֹאכַל
 מָחָר ⁴⁶ : נָטַע ⁴⁷ גִּנּוֹת וְאָכְלוּ אֶת-פְּרִיָן ⁴⁸ קָחוּ לְבָנֵיכֶם
 גִּשְׁמִים ⁴⁹ וְאֶת-בְּנוֹתֵיכֶם הִנֵּנוּ לְאֲנָשִׁים : הַחֲכָמָה ⁵⁰ וְהַמִּדָּעָה ⁵¹
 נָתַן לָךְ וְעֵשֶׂר ⁵² וְכָבוֹד ⁵³ אֶתָּן-לָךְ : תִּבְנוּ ⁵⁴ אֵין גִּתָּן
 לְעַבְדֶּיךָ ⁵⁵ וְלַבָּנִים ⁵⁶ אֲמַרְיִם לָגַר עֲשׂוּ ⁵⁷ וְהַגְדָה עַבְדֶּיךָ
 מִבָּיִם ⁵⁸ : לָכוּ ⁵⁹ עֲבָדוּ ⁶⁰ וְתִבְנוּ לֵא-יָנִיתִן לָכֶם, וְתִבְנוּ ⁶¹ לְבָנִים
 תִּתְּנֶנּוּ : גִּתְּנָה לָךְ גַּם אֶת-זֹאת : הִיא לֹא נִתְּנָה לִי לְאִשָּׁה :
 הִנֵּתִן תִּתְּנִן הָעִיר ⁶² הַזֹּאת בְּיַד מֶלֶךְ בָּבֶל ⁶³ : יִתֵּן לָגַר
 טַבָּעָה אֲנָשִׁים מִבְּנֵי ⁶⁴ : דָּרְכוּ ⁶⁵ קִשְׁתָּם ⁶⁶ לְהַפִּיל ⁶⁷ עָנִי ⁶⁸
 וְאַבְיוֹן ⁶⁹ : לָכוּ וְנִפְּלָה גּוֹרְלוֹת ⁷⁰ , וַיִּפְּלוּ גּוֹרְלוֹת , וַיִּפְּלוּ
 הַגּוֹרֵל עַל יוֹנָה ⁷¹ : הוּא הַפִּיל לָהֶן גּוֹרֵל : רַבִּים תִּלְלִים ⁷²
 הַפִּילָה : גּוֹרְלָהּ תִּפֹּל בְּתוֹכָהּ : עֲזָלָה ⁷³ תִּפֹּל תְּרִדְמָה ⁷⁴ :
 וְאֶתְנַפֵּל ⁷⁵ לִפְנֵי יְהוָה אֶת-אַרְבָּעִים הַיּוֹם וְאֶת-אַרְבָּעִים
 הַלַּיְלָה ⁷⁶ : אֲשֶׁר הִתְנַפְּלָתִי :

³⁷ The persons. ³⁸ Wealth, goods. ³⁹ לָקַח to take. ⁴⁰ A calf. ⁴¹ Tender.
⁴² To-day. ⁴³ To-morrow. ⁴⁴ נָטַע to plant. ⁴⁵ Their fruit. ⁴⁶ Wives.
⁴⁷ Wisdom. ⁴⁸ Knowledge. ⁴⁹ Riches. ⁵⁰ Honor. ⁵¹ Straw.
⁵² עָבַד a servant. ⁵³ Bricks. ⁵⁴ Make. ⁵⁵ נָכָה to strike, smite, beat.
⁵⁶ Go. ⁵⁷ עָבַד to serve, to labor. ⁵⁸ The number, quantity. ⁵⁹ The
 city. ⁶⁰ Babel. ⁶¹ דָּרַךְ קִשְׁתָּה to bend or stretch the bow. ⁶² קִשְׁתָּה
⁶³ To cause to fall, to throw down. ⁶⁴ The poor. ⁶⁵ The needy.
⁶⁶ Lot. ⁶⁷ Jonah. ⁶⁸ Slain. ⁶⁹ Sloth. ⁷⁰ Deep sleep. ⁷¹ הִתְנַפֵּל to
 throw one's self down. ⁷² לַיְלָה night.

4th CONJUGATION.

133. The fourth Conjugation comprehends all verbs whose first radical is י : as, יָשָׁב *to sit*, יָרַד *to go down*, יָנַק *to suck*.

The י is either retained without losing its consonantal sound, as in the preceding examples; or it is *quiescent*, and the preceding vowel lengthened : as, יֵשֶׁב *I shall or will sit* : or it is entirely dropped : as, יָשַׁב *sit*, יָדַע *know* ; or it is changed into ו, pronounced or quiescent : as, הֵוָדַע *to be known*, הֵוָנִיב *to be inhabited* ; הֵוָרִיעַ *he made known*, הֵוָנִיב *he caused to sit, he made or caused to be inhabited*.

Kal.

The *Inf. abs.* is regular : as, יָשָׁב *to sit*, יָדַע *to know*, &c.

The *Inf. cons.* drops י, and receives ת ; as, יִשְׁבֶּת ; and with the letters מ, ל, ב, נ, יִשְׁבֶּת, יִשְׁבֶּת, יִשְׁבֶּת, יִשְׁבֶּת. *לִדְעַת, לִדְעַת.

The *Participles* are regular : as, יֹשֵׁב, יֹשֶׁבֶה, or יֹשְׁבֶת, יֹשְׁבִים, יֹשְׁבוֹת. *Part. pas.* יָשׁוּב, יָשׁוּבָה, &c. The *Past tense* is likewise regular : as, יָשַׁב *he did sit*, יָשַׁבָה, יָשַׁבְתִּי, &c.

* לִדְעַת on account of the guttural. ה is sometimes substituted for ת : as, לִדְעָה (for לִדְעַת) מִדְּרָה (for מִדְּרַת). Some few have their *Inf. Cons.* without either ת or ה ; as, בִּיבֹשׁ *in drying*, from יָבֵשׁ ; לָסֹד from יָסַד *to lay the foundation*, לִישֹׁן from יָשָׁן *to sleep*, לִרָא from יָרָא *to fear*.

The *Imp.* drops mostly the ' : as, יָשֵׁב* *sit*, יָשֵׁב; יֵשְׁבוּ, יֵשְׁבֻהָ.

The *Future* follows the *Imperative*. The letters נ, ת, י, א, receive mostly the vowel (..) or (י): as, אֶשְׁׁב I shall or will sit, יֵשֶׁב, יֵשְׁבִי or יֵשְׁבִינָה I shall suck, תֵּשֶׁב, תֵּשְׁבִי, &c.

Niphal.

In נִפְעַל, the ה is changed into ו, which is either pronounced or quiescent. Thus, *Inf.* הִיָּשֵׁב (for הִיָּשֵׁב) *to be inhabited*, הִיָּשֵׁב, הִיָּשְׁבִי, &c. The *Imp.* is the same: thus, הִיָּשֵׁב, הִיָּשְׁבִי, הִיָּשְׁבִינָה. The *Future* is הִיָּשֶׁב, הִיָּשְׁבִי, &c.

The *Participles* are הִיָּשֵׁב, הִיָּשְׁבִי or הִיָּשְׁבִי, &c. The *Past tense* is הִיָּשַׁב, הִיָּשְׁבָה, &c.

Piel, Puál, and Hithpaél

Are regular: as, יָשַׁב *he settled, placed*, יָשַׁב; יִשְׁבֵּה *he assisted in bringing forth*; and from יָלַד *to bring forth*, יִלְדֵּה *he assisted in bringing forth*.||

* Sometimes with an additional ה: as, יֵשְׁבָה *sit*, יֵרְדָה *descend*. In a few instances we find the ' retained in the *Imperative*: as, יִצֹק *pour out*, (Ezek. xxiv. 3.)

† Sometimes without ' : as, יִרֵשׁ for יִרְשֵׁה (Gen. xxii.) *he will inherit*.

‡ From יָרָה *to throw, to shoot*, we have יִרְיֶה Exod. ix. (instead of יִיָּרֶה)

§ Some few verbs have ו instead of ו in *Hithp.*: as, הִתְיַדַע *he made himself known*. הִתְיַדַּע *he confessed*.

|| Hence מִיָּלְדָה *a midwife*.

Part. מֵיֶלֶד, — יָלַד he was born; — הִתְיַלֵּד he traced his birth.
entered his name in the family register.

Hiphil.

In הִפְעִיל, י is mostly changed into יו: thus, *Inf.* הִשְׁתַּיֵּב to cause to sit, שָׁבַת, הִשְׁתַּיֵּב — *Imp.* הִשְׁתַּיֵּב, הִשְׁתַּיֵּב — *Fut.* הִשְׁתַּיֵּב, הִשְׁתַּיֵּב. — *Part. act.* מִשְׁתַּיֵּב, מִשְׁתַּיֵּב. — *Part. pas.* מִשְׁתַּיֵּב, &c. — *Past tense,* הִשְׁתַּיֵּב, הִשְׁתַּיֵּב, הִשְׁתַּיֵּב.

Some, however, retain י: as from יָטַב to be good. *HIPHIL*, הִיטִיב or הִיטִיב to make good, to do well. — *Imp.* הִיטִיב, הִיטִיב, &c. — *Fut.* הִיטִיב or הִיטִיב, הִיטִיב, &c. — *Part.* מִיטִיב, &c. — *Past tense* הִיטִיב, הִיטִיב, הִיטִיב, &c. The same from יָנַק to suck, הִינִיק he caused to suck, הִינִיק. — *Part.* מִינִיק, מִינִיק. — *Imp.* הִינִיק, הִינִיק. — *Fut.* הִינִיק, הִינִיק, &c.*

Hophal.

In הִפְעִיל, י is changed into יו: thus, *Inf.* הִשְׁתַּיֵּב. — *Part.* מִשְׁתַּיֵּב. — *Past. tense,* הִשְׁתַּיֵּב, הִשְׁתַּיֵּב. — *Fut.* הִשְׁתַּיֵּב, &c.

Obs.—The following verbs supply the omission of י by dagesh, † like verbs of the second conjugation:—

* Some of the modern Grammarians suppose that those which have י in Hiphil, had originally יו for their first radical, as in Arabic: thus, וָרַד וּלְדָה, &c. There is, however, not a single example in Hebrew of a verb beginning with י.

† They are therefore denominated פִּי חֲסֵרִי deficient in י.

יָצַע, Hiphil, הִצִּיג *he placed*; יָצַע *to spread out*, Hiphil, הִצִּיעַ; יָצַק *to pour out*, Fut. (Kal) אֶצְקֶה; יָצַר *to form*, Fut. אֶצְרֶה; יָצַר; יָצַח *to burn, set on fire*, Niph'al, נִצַּח; Hiphil הִצִּיחַ*.

5th CONJUGATION.

134. The fifth Conjugation comprehends all verbs whose second radical is ו or י: as, קוּם or קִיּוּם *to rise*, שׁוּב *to return*, בִּין† *to understand*, רוּב or רִיב† *to contend, dispute*.

These letters are generally quiescent, but sometimes they are omitted.‡

* To these, some Grammarians add יָצַב *to place*. Niph'al, נִצַּב; Hiphil, הִצִּיב fut. אֶצִּיב; יָנַח Hiphil, הִנִּיחַ *he left alone*. It is, however, very probable that these are derived from verbs whose first radical is נ.

† When ו or י retain their consonantal sound, as in אָיַב *to hate*, נָוַע *to expire*, they are conjugated like the perfect verb. Thus, אָיַבְתִּי *I hated*, נָוַעְתִּי *I expired*. Fut. אֶאֱיִב, &c.

‡ Most of the early grammarians maintained that the second radical of these and similar verbs is ו; that בִּין, רִיב, שִׁים, &c. are *infinitives* of Hiphil, written without ה, i. e. for הִבִּין, הִרִיב, &c.; and that אֶבִּין, אֶרִיב, &c. are the futures of Hiphil. But as these verbs have mostly the same signification as those of קָלַ, and as the י is evidently a radical in some parts of the verb, as, בִּינוּתִי *I have understood, searched*, רִיבָתְךָ *thou didst contend*, I think the moderns are sufficiently justified in considering י as the second radical; or, which is still more probable, that these verbs were written with either י or ו.

בושׁ *he was ashamed*, בּוֹשָׁה *f.* בּוֹשָׁה *p.* and the other persons—
בּוֹשָׁה, בּוֹשָׁה, בּוֹשָׁה, בּוֹשָׁה, בּוֹשָׁה, בּוֹשָׁה, בּוֹשָׁה, בּוֹשָׁה.

The *Active Participle* is the same as the *third person m.*:
thus, קם *one that rises*, קָמָה, קָמָה, קָמָה, קָמָה, קָמָה, קָמָה, קָמָה—יָמָה *one that is*
dead, יָמָה, יָמָה, יָמָה, יָמָה, יָמָה, יָמָה, יָמָה—בוֹשׁ *one that feels ashamed*,
בוֹשָׁה, בוֹשָׁה, בוֹשָׁה, בוֹשָׁה.

Niphāl.

The *Infinitive* is הִקְוֹם, הִקְוֹן, and with מ, ל, ב, הִקְוֹם, הִקְוֹם, הִקְוֹם, הִקְוֹם, הִקְוֹם, הִקְוֹם, הִקְוֹם, הִקְוֹם.

The *Imperative* is the same, הִקְוֹמִי, הִקְוֹמִי, הִקְוֹמִי, הִקְוֹמִי, הִקְוֹמִי, הִקְוֹמִי, הִקְוֹמִי, הִקְוֹמִי.

The *Future* is הִקְוֹם, הִקְוֹם, הִקְוֹם, הִקְוֹם, הִקְוֹם, הִקְוֹם, הִקְוֹם, הִקְוֹם.

The *Participles*, הִקְוֹם, &c., הִקְוֹן, הִקְוֹן, הִקְוֹן, הִקְוֹן, הִקְוֹן, הִקְוֹן, הִקְוֹן, הִקְוֹן.

The *Past tense* is הִקְוֹם, הִקְוֹמָה, הִקְוֹמוֹ, הִקְוֹמוֹ, הִקְוֹמוֹ, הִקְוֹמוֹ, הִקְוֹמוֹ, הִקְוֹמוֹ, &c.

Piēl and Puāl.

פָּעַל and פָּעַל double the last radical. Thus, *Inf.*
פָּקֹם† *to raise up, re-establish*.—*Imp.* the same.—*Fut.*

* With short ך, because קָם and קָם have the accent. (See Part I. p. 79.)

† The *participle feminine* has the accent on the last syllable, and is thus distinguished from the *third person f. past*, which has always the accent on the *penultimate*.

‡ Or like the perfect verb: thus, קָם *to establish, confirm, perform*, קָם *he established, performed*; especially in Rabbinical Hebrew, קָם, קָם, &c.

קֹמֵם.—*Part. act.* מְקֹמֵם, &c.—*Part. pas.* מְקֹמָם, &c.—*Past tense*, קֹמַם, קֹמְמָה, קֹמְמִי, קֹמְמִי, קֹמְמִי, &c.

Puál is conjugated in the same manner, with this difference, that it takes (-) where *Piél* has (..): thus, *Inf.* קֹמֵם.—*Fut.* מְקֹמֵם.—*Past tense*, קֹמַם, &c.* The other parts of *Puál* are like *Piél*, and can only be distinguished by the context.

Hiphil.

Inf. הִקֵּם or הִקִּים to raise, to cause to stand, establish, לְהִקֵּם, לְהִקִּים, &c.—*Imp.* הִקֵּם, הִקִּימִי, הִקִּימִי.—*Fut.* מְקִיֵּם, מְקִיִּים, מְקִיִּי, &c.—*Part. act.* מְקִיֵּם, מְקִיִּים, &c.†—*Part. pas.* מְקִיֵּם, מְקִיִּים, &c.—*Past tense* הִקִּים, הִקִּימִי, הִקִּימִי, &c., or הִקִּימִי, הִקִּימִי, &c.

Hophal.

Hophal takes י for the first radical: thus, *Inf.* הִיפֵּם.—*Fut.* מְהִיפֵּם, &c.—*Part.* הִיפֵּם, &c.—*Past tense*, הִיפִּים, הִיפִּימִי, הִיפִּימִי, &c.

* Participle, קֹמְמִים, קֹמְמָה, קֹמְמִי.

† Or with (..): as, אֶצֶר *I will frustrate, annul*, יָצַר; or with (-), when the third radical is a guttural: as, אֶצַּר *I will ill-treat, cause evil*.

‡ Or with (..): as, מִצַּר; and with (-): as, מִצֵּר.

§ Or with (-): as, הִצֵּר, הִצַּר.

¹ To go down, to descend. ² To purchase food. ³ Root, יָבֵל to be able. ⁴ ראשׁ head, top. ⁵ קֶצֶה the end, extremity. ⁶ יָיִטַב to sit. ⁷ Nut. ⁸ מְצִלָּה the depth. ⁹ Dust. ¹⁰ יָדָע to know. ¹¹ The grave. ¹² To return. ¹³ יָלַךְ to go. ¹⁴ יָלַד a child. ¹⁵ רַךְ tender, young. ¹⁶ The living.

יִדְעִים שְׂמֵתוֹ¹⁷ : אֶבֶן¹⁸ נִדְרַע הַדָּבָר : אֶל־יִדְרַע כִּי בָאָה¹⁹
הָאִשָּׁה : אֶל־תִּדְרָעִי לְאִישׁ²⁰ : וַיִּדְרַע²¹ הַדָּבָר לְמִדְרָבִי :
אֶת־מִשְׁפָּטִי²² הִדְרַעְתִּי אוֹתָם : אֲחֵרֵי הִדְרָעִי אֱלֹהִים
אוֹתָהּ אֶת־כָּל־זֹאת אֵין * גָּבוֹן²³ וְהָכֵם כְּמוֹד : אֶדְרָע²⁴
אֶמְנָתָהּ²⁵ בְּפִי : רֹב²⁶ שְׁנִים יִדְרָעִי הִכְמָה : בְּמִרְאָה²⁷
אֶלְפִי אֶתְנִדְעִי : לֹא עָמַד²⁸ אִישׁ אִתּוֹ בְּהִתְנַדְעִי יוֹסֵף אֶל
אֲחֵרֵי : אֶבְיָנָה מֵת²⁹ בְּמִדְבָּר : אֶל אֲשֶׁר תִּלְכִּי אֶלְכִּי וּבְאֲשֶׁר
תִּלְכִּי³⁰ אֶלֶּיךָ : בְּאֲשֶׁר תִּמְוֹתִי אֶמְוֹת וְשֵׁם אֶקְבֹּר³¹ : אֲנִכִּי
מִתְתִּי אֶת־מִשְׁיַח³² יְהוָה : עָמַד־נָא עָלַי וּמִתְתַּנִּי : רָעָה³³
תְּמוֹתֶיךָ רָשָׁע : אֶת בְּנֵיהֶם לֹא יִמָּוֶת : אֲנִים הִמָּוֶתֶם
אֶת־עַם יְהוָה : אֶת־שְׁנֵי בָנֵי תְּמִית : הִמָּה תִמָּתוֹ בְּיָמֵי
קִצִּיר³⁴ : מָהָר³⁵ אֶתָּה מָוֶת : לֹא יוֹמָתוֹ אֲבוֹת³⁶ עַל
בָּנִים : מָוֶנִּי שִׁיבָה³⁷ תִּקְוֹם : מִמְּלַכְתָּהּ³⁸ לֹא־תִקְוֹם :
מִקְוִים מִעֲפָר דָּל³⁹ : נְבִיא⁴⁰ אֶקְוִים לָהֶם : וְהָקָם מֶלֶךְ
חֲדָשׁ⁴¹ : וְהָקָם עַל־סִלְעַ⁴² רִגְלִי⁴³ :

il aday : High, to come, die, to death.

- 17 to die. 18 Truly. 19 Came. 20 To any one. 21 Mordecai.
22 Judgment. 23 Root, בִּין to understand. 24 אֶמְנָתָה truth. 25 Mul-
titude. 26 A vision. 27 To stand. 28 Died. 29 לֹא to lodge, remain
during night. 30 קָבַר to bury. 31 The anointed. 32 Evil. 33 The
wicked. 34 Harvest. 35 To-morrow. 36 Parents. 37 Old age.
38 מִמְּלַכְתָּהּ kingdom. 39 Poor, indigent. 40 A prophet. 41 New.
42 A rock. 43 רִגְלִי foot.

6th CONJUGATION.

128. The sixth Conjugation comprehends all

וְיָקָם וְעָלָה אֶת־הָאֲרָצָה.
וְיָקָם וְעָלָה אֶת־הָאֲרָצָה
וְיָקָם וְעָלָה אֶת־הָאֲרָצָה

verbs whose third radical is **ס** : as, **סָמַע** *to find*, **קָרָא** *to call*.

They are thus conjugated :—

Kal.

Inf. **סָמַע**, **סֹמֵעַ*** *to find*, **סֹמֵעַ** in *finding*, **סֹמֵעַ**, &c.—
Imp. **סָמַע**, **סֹמֵעַ**, **סֹמֵעַ**, **סֹמֵעַ**†.—*Fut.* **סֹמֵעַ**, **סֹמֵעַ**,
סֹמֵעַ, &c.—*Part. act.* **סֹמֵעַ**, **סֹמֵעַ** or **סֹמֵעַ**,
סֹמֵעַ.—*Part. pas.* **סֹמֵעַ**, **סֹמֵעַ**, **סֹמֵעַ**.—
Past tense, **סָמַע**‡, **סֹמֵעַ**, **סֹמֵעַ**—**סֹמֵעַ**, &c.

Niphāl.

Inf. and Imp. **סִמְעָה**, &c.—*Fut.* **סִמְעָה**, &c.—*Part.* **סִמְעָה**,
 &c.—*Past tense*, **סִמְעָה**, **סִמְעָה**, &c., **סִמְעָה**,
סִמְעָה, &c.

* Sometimes with **ת** : as, **קָרָא** *to call*, **קָרָא** ; **מָלֵא** *to be full*, **מָלֵא**.

† **ה** is sometimes omitted : as, **סֹמֵעַ**.

‡ Some verbs (chiefly *intransitives*) have (..) instead of (ר) for the second radical : as, **מָלֵא** *he was full*, **מָלֵא**, **מָלֵא**—**מָלֵא**, **מָלֵא**, &c. In such cases, the participle active of *Kal* has the same form as the third person *m. past*. Thus, **מָלֵא**—whence **מָלֵא**, **מָלֵא**. Thus likewise **טָמֵא** *he is unclean*, or *one that is unclean*, **טָמֵא**, **טָמֵא**, **טָמֵא**—**טָמֵא** *he is thirsty*, or *one that is thirsty*, **טָמֵא**, **טָמֵא**, **טָמֵא**.

Piel.

Inf. and *Imp.* מַצֵּי.—*Fut.* מַצֵּיִם, &c.—*Part. act.* מַצֵּי, &c.—*Part. pas.* מַצֵּיָהוּ, &c.—*Past tense,* מָצָה, &c.

Puál.

Inf. מַצֵּה.—*Fut.* מַצֵּהִים, &c.—*Part.* מַצֵּה, &c.—*Past tense* מָצָה, &c.—מָצָהוּ, מָצָהוּ, מָצָהוּ, &c.

Hiphil.

Inf. מַצִּיחֵה.—*Imp.* מַצִּיחֵה. &c.—*Fut.* מַצִּיחֵם, &c.—*Part. act.* מַצִּיחֵהוּ.—*Part. pas.* מַצִּיחֵהוּ, &c.—*Past tense,* מָצִיחֵהוּ, מָצִיחֵהוּ, &c.—מָצִיחֵהוּ, מָצִיחֵהוּ, מָצִיחֵהוּ, &c.

Hophal.

מַצִּיחֵהוּ or מַצִּיחֵהוּ in the same manner as מַפְקֵהוּ or מַפְקֵהוּ.

Hithpaél,

מַצִּיחֵהוּ, &c. like מַפְקֵהוּ.

7th CONJUGATION.

136. The Seventh Conjugation comprehends all

לִּפְנֵי הַיְּהוָה וְלִפְנֵי הַמֶּלֶךְ
לִּפְנֵי הַיְּהוָה וְלִפְנֵי הַמֶּלֶךְ

verbs whose third radical is ה without, *mappik*,*
(Part I. p. 21); as, גָּלָה to reveal, בָּכָה to weep.

The letter is changed into ת or י, or it is omitted.

Kal.

Inf. abs. גָּלָה to reveal.†—*Inf. cons.* בְּגִלּוֹת, גִּלּוֹת, בְּגִלּוֹת, &c.—*Imp.* גָּלֵה, גָּלֵה, גָּלֵה, גָּלֵה.—*Fut.* תִּגְלֶה, תִּגְלֶה, תִּגְלֶה, תִּגְלֶה, &c.—*Part. act.* גֹּלֵל, גֹּלֵל, גֹּלֵל, גֹּלֵל, &c.—*Part. pas.*

* Verbs having ה (with *mappik*) for the third radical, are conjugated like perfect verbs: thus, גָּבַהֲתִי I was high, (not גָּבַהֲתִי), גָּבַהֲתִי. *Part.* גָּבוֹהִים, גָּבוֹהִים. *Fut.* תִּגְבֹּהֶה (the ה retaining the *mappik* in all parts of the verb wherein it forms the last letter).

† In a few instances with י: as, קָנִי to purchase (2 Sam. xxiv. 24), instead of קָנָה; עָשִׂי to do (Gen. xxxi. 38), for עָשָׂה.

‡ The prefixes י, ת, י have mostly (-) or (·) when the first radical is a guttural: as, תַּעֲלֶה thou shalt ascend, יַעֲלֶה; תַּחֲנֶה thou shalt encamp, תַּחֲנֶה. The ה is sometimes dropped: as, יַעֲלֶה he shall ascend (for יַעֲלֶה); יַעֲשֶׂה he shall do (for יַעֲשֶׂה); especially with *conversive* (י): as, וַיַּעֲלֶה and he ascended; וַיַּעֲשֶׂה and he did; וַיִּפְּנוּ and we turned. And when the second radical happens to be either of the letters ת, ק, פ, כ, ט, ד, ב, both receive (:): as, וַיִּשָּׁב and he captured, וַיִּבְכֶּה and he wept.

§ Instead of גָּלָה.—In some instances י is substituted for the third radical (ה): as, בָּכִיָּה one that weeps, f., so likewise in the past tense, חָסְתִּי she trusted (for חָסְתָּה); חָסְתִּי they trusted (for חָסְתֶּם). And in the future, יִשְׁלָיו they shall be tranquil; especially with a Paragogic letter: as, אֶחָמְתִּי I shall roar, be disquieted, (for אֶחָמְתָּה); יִחְמִיו (for יִחְמֶם).

וְלִפְנֵי הַיְּהוָה וְלִפְנֵי הַמֶּלֶךְ
וְלִפְנֵי הַיְּהוָה וְלִפְנֵי הַמֶּלֶךְ
וְלִפְנֵי הַיְּהוָה וְלִפְנֵי הַמֶּלֶךְ
וְלִפְנֵי הַיְּהוָה וְלִפְנֵי הַמֶּלֶךְ

הַגִּלָּה, הַגִּלָּה*, &c.—*Part. act.* הַגִּלָּה.—*Part. pas.* הַגִּלָּה, &c.
Past tense, הַגִּלָּה or הַגִּלָּה, הַגִּלָּה, הַגִּלָּה—הַגִּלָּה, &c.
 הַגִּלָּה.

Hophal.

Takes (ר) for the first vowel, and the radical ה follows the same rule as in the preceding branches: thus, הַגִּלָּה, הַגִּלָּה, &c. הַגִּלָּה, הַגִּלָּה, &c.

Hithpaël.

הַגִּלָּה, הַגִּלָּה, &c., הַגִּלָּה, הַגִּלָּה, &c.

137. The verbs הָיָה *to be*, הָיָה *to live*, belong to this conjugation; but they deviate in some measure from the preceding rules, as may be seen from the following examples:—

Inf. abs. הָיָה *to be*.—*Inf. cons.* הָיָה, הָיָה *in being*, הָיָה, הָיָה.

Imp. הָיָה *be thou, m.*, הָיָה or הָיָה *f.*, הָיָה *p. m.*, הָיָה *f.*

Fut. הָיָה or הָיָה *I shall or will be*; הָיָה or הָיָה;
 הָיָה *f.* or הָיָה; הָיָה *f.* or הָיָה; הָיָה *f.* or הָיָה;
 הָיָה *f.* or הָיָה.

* And with *conversive* וַיַּגִּלּוּ: וַיַּגִּלּוּ *and he caused to turn*; וַיַּגִּלּוּ
 (2 Kings ii.) *and he caused to see*, i. e. *he shewed*.

Exercise.

בְּנֶגְדָּם יָדַע הַנָּעַר קָרָא אָבִי וְאִמִּי : מִה הַדָּבָר
הַזֶּה עֲשִׂיתָ לָּבוֹ לְבִלְתִּי קְרֹאוֹת לָבוֹ : קוֹל קוֹרְאִי
בַּמִּדְבָּר פָּנָה דָּרָךְ : וְגַם לְמָחָר אָנֹכִי קָרוֹא לָהּ עִם
הַמֶּלֶךְ : וְקָרָא לַנָּעֲרָה וְנִשְׁאַלָהּ אֶת־פִּיהָ : שָׂמָךְ עָלֶיךָ
וְקָרָא : אֲנִי לֹא וְקִבַּלְתִּי לָבוֹא אֵל הַמֶּלֶךְ זֶה שְׁלוֹשִׁים
יָמִים : הֲלֹא הִכְמָה תִּקְרָא וְתִבְנֶנָּה תַּתֵּן קוֹלָהּ : אֲזִי
תִּקְרָא וְיִחְזַח עָנָה : לֹא־תִקְרָא אִשָּׁה : אֲשֶׁרִי אָדָם
מֵצֵא הִכְמָה : גַּם צָפוֹר¹⁰ מֵצֵאֵה בֵּית : דְּבִשׁ¹¹ מֵצֵאֵת
אֹכֵל בֵּינָה¹² : לָךְ מֵצֵא אֶת־הַחֲצִיִּים : עִם אֲשֶׁר תִּמְצֵא
אֶת־אֱלֹהֶיךָ לֹא יִחְיֶה : תִּמְצֵא שְׂפָהֶתְךָ חֵן בְּעֵינֶיךָ¹³ :
אִם תִּמְצֵא תִמְצֵא בִּידוֹ וְהִגִּבְהָ¹⁴ שְׁנֵים־עָשָׂר¹⁵ :
וְלִבְדָּת¹⁶ בָּבֶל וְאֵת לֹא יָדַעַת , גְּמֻצָּאת וְגַם גְּמֻצָּת¹⁷ :
שְׂפָתֶיךָ¹⁸ מָלֵא וְעַם¹⁹ : יְמִינִם²⁰ מָלֵא שְׂחָד²¹ : מָלֵא
קִרְנֶךָ²² שָׁמֶן : וְמָלֵא בְּתִיגָו²³ שָׁלָל²⁴ : מָלֵא בְּתִיחָם כָּל־
טוֹב²⁵ : הִטָּא וְהִחֲטָא אֶת־יִשְׂרָאֵל : גַּם אוֹתוֹ הִחֲטָאוּ
וְהִנְשִׂימוּ הַנְּקִמָּה²⁶ : לֹא יֵשְׁבוּ בְּאֶרֶץ פֶּן יִחֲטָאוּ אֶתְךָ

¹ Before. ² R. יָקָרָא. ³ R. עָנָה to do. ⁴ Not. ⁵ R. פָּנָה to turn, Pi. to clear away. ⁶ Called, invited. ⁷ יִשְׁאַל to ask. ⁸ To come.
⁹ עָנָה to answer. ¹⁰ A bird. ¹¹ Honey. ¹² יָד sufficient, enough.
¹³ עֵין. ¹⁴ Theft. ¹⁵ To pay. ¹⁶ לָבֵד to catch. ¹⁷ קָבַץ to lay hold of.
¹⁸ שְׂפָה lip. ¹⁹ Anger. ²⁰ The right hand. ²¹ A bribe. ²² קִרְן a horn. ²³ בֵּית. ²⁴ Spoil, plunder. ²⁵ Goods, riches. ²⁶ To sin.
²⁷ Strange.

לי : ראה²⁸ זה מצאתי : ראה ראיתי את-עני עמי :
 דעי וראי מה תעשי²⁹ : צא³⁰ וראינה בנות ציון :
 און שמעת ונעין ראה יהוה עשה גם-שניהם³¹ : מה
 ראית בי עשית את-הדבר הזה : ראה בי לא נעשתה
 עצתי³² : עתה תראה אישר אעשה להם : עיני עורם³³
 תראינה : באורך נראה אור : אלהי אבות כם נראה
 אלי : היום אראה אלי : מעשים³⁴ אישר לא יעשו
 עשיתו עמי : הנה הראה אלהים אתי גם את-ירעך :
 אתה הראית לדעת : את-אויביהם כסה³⁵ הים : כלמה³⁶
 כסה פני : ארין אל תבטי דמי : בחשך שמו יכסה :
 הוקנים³⁷ מכסים בשקים³⁸ : הבהמה הבקר והצאן אל-
 יטעמו³⁹ מאומה⁴⁰ , אל-ירעו⁴¹ ומים אל-ישתו⁴² ויתבסו
 שקים ויקראו אל-אלהים בחזקה⁴³ וישבו⁴⁴ איש מדרבו
 הרעה :

²⁸ ראה to see. ²⁹ עשי to do. ³⁰ יצא to go out. ³¹ Both. ³² עצה
 advice. ³³ עור a blind man. ³⁴ מעשה work, deed. ³⁵ כסה to cover.
³⁶ Shame. ³⁷ זקן an old man. ³⁸ A sack, sack-cloth. ³⁹ טעם to
 taste. ⁴⁰ Any-thing. ⁴¹ רעה to feed. ⁴² שתה to drink. ⁴³ With
 force, vehemently. ⁴⁴ ישוב to return. ⁴⁵ Each.

8th CONJUGATION.

138. The Eighth Conjugation comprehends verbs
 whose second and third radical are the same ; as,
 כרר to measure, סבב to surround.

Kul.

|| Or כָּבַב, like the perfect verb. In the same manner, יָזַם *he imagined, intended*, יִזְמֶנָה.

Niphiul.

Inf. הִסְפֵּב, הִסְפֵּב*, הִסְפֵּב, &c.—*Imp.* הִסְבֵּב or הִסְבֵּב, הִסְפֵּב, הִסְפֵּב, הִסְפֵּב, &c.—*Part.* נִסְבֵּב or נִסְפֵּב, הִסְפֵּב, נִסְפֵּב, &c.—*Past tense,* נִסְבֵּב or נִסְפֵּב, נִסְפֵּב, נִסְפֵּב, &c.—*Past tense,* נִסְבֵּב or נִסְפֵּב, נִסְפֵּב, נִסְפֵּב, &c.—*Past tense,* נִסְבֵּב or נִסְפֵּב, נִסְפֵּב, נִסְפֵּב, &c.

Piël, Puâl, and Hithpaël

Are conjugated either like perfect verbs, as, סָבַב *to bring about, to cause*; § הָלַל *to praise* קָלַל *to curse*, הָלַל *he praised*, הִלְלִיתִי, &c. הָלַל *he was praised*, הִלְלִיתִי *I was praised*, הִתְהַלַּל *he praised himself, boasted*.—*Part.* מְהַלֵּל, מְהַלֵּל, מְהַלֵּל, &c.—*Imp.* הָלַל, הִלְלִי, הִלְלִי, &c. הִתְהַלַּל, &c., and *Fut.* יִהְיֶה הָלַל, יִהְיֶה הִלְלִי, &c. Or they are conjugated like verbs of the fifth conjugation (י"ע). Thus *Inf.* סוֹבֵב *to go about, encompass*; הוֹלֵל *to make foolish, frantic, to act without reason*.—*Imp.* סוֹבֵב, סוֹבֵב, &c.—*Fut.* יִהְיֶה סוֹבֵב, &c.—*Part. act.* מְסוֹבֵב, &c.—*Part. pas.* מְסוֹבֵב.—

* Or with (..); as, הִמְסֵב *to be melted*.

† Or with (—) יִתָּמָם *I shall be finished, completed*, יִתָּמָם, &c.; or with (—): as, יִצֵּד *he shall be measured*. In a few instances without dagesh: as, יִהְיֶה *I shall be light*, i. e. *not esteemed*, יִהְיֶה.

‡ Sometimes with ו: as, נִגְזַל *he was rolled*, נִגְזְלוּ *they were rolled together*.

§ Hence the Rabbinical, סָבָה *a cause*.

|| Hence *Hallelujah*, הַלְלוּ יְיָ *i. e. Praise ye the Lord*.

Past tense, סוּבַּח, סוּבְּחָה, סוּבְּחוּ, &c.—*POAL*,
Inf. סוּבֵּחַ.—*Fut.* יִסְבַּח.—*Past tense*, סוּבְּחָה, סוּבְּחָה, &c.—
HITHPAEL, הִסְתַּבֵּחַ; or from גָּלַל—הִתְגַּלֵּל he rolled
 himself.

Hiphil.

הִקָּב.—*Imp.* הִקֵּב, הִקְבֵּה, &c.—*Fut.* יִקָּב, יִקְבֵּה, &c.—*Part. act.* מִקְבֵּה, מִקְבֵּה, &c.—*Part. pas.* מֻקָּב, מֻקְבֵּה, &c.—*Past tense*, הִקָּב*, הִקְבֵּה, הִקְבֵּה, &c.

Hophal.

Inf. הִוָּקַב.—*Fut.* יִוָּקַב, יִוְקַב, &c.—*Part.* הִוָּקַב, הִוָּקַב, &c.—*Past tense*, הִוָּקַב, הִוְקַב, הִוְקַב, &c.

Exercise.

רַבִּי לָכֵם סֵב אֶת־הָהָר הַזֶּה : עֲבְרוּ וְסַבּוּ אֶת־הָעִיר :
 בַּיּוֹם הַשְּׁבִיעִי תִסַּבּוּ אֶת־הָעִיר עֲשֶׂה פַעַמִּים : לֹא גָסַב
 עַד בָּאוּ כֹה : שִׁבְתֶּם אֶת־הַמָּקוֹם : וְנִקְבֵּה אֶת־הַר־שִׁעִיר
 יְמִים רַבִּים : אֲנִי הוֹלֵךְ לְמִדָּה אֶת־יְרוּשָׁלַיִם לְרֵגוּזוֹת

¹ Much, enough. ² Seven times. ³ Many. ⁴ מִדָּה to measure ;
 in *Hith.* to stretch one's self. ⁵ Jerusalem.

* Or with (-) : as, הִקָּל he caused to be light, הִקָּר he made bitter.

כָּמָה אָרְפָּה וְכָמָה רָחֲבָה : מִן הַמָּדָה הַזֹּאת תִּמְוֹר :
 סָבַב אֶל רוּחַ הַיָּם מִדֶּר חֲמִשׁ מֵאוֹת קָנִים : וַיָּמֶד אֶת
 הַיָּשָׁעַר : הַיּוֹם גִּלּוֹתִי⁶ אֶת־דֶּרֶכַת כִּיּוֹרִים מֵעַל־יָם : גִּלּוֹ
 אֲבָנִים גְּדֻלִּים עַל פִּי הַמַּעְרָה : נָסַבּוּ בְּתִיָּהֶם לְאֲחֵרִים
 וַנְּגַלּוּ⁷ בַּסֶּפֶר וַחֲשָׁמִים וְכָל צִבְאָם יְבוּלִי כִנְבֹל עָלֶה
 מִגִּנָּן⁸ : כְּחוֹל הַיָּם אֲשֶׁר לֹא יִמָּד וְלֹא יִסְפָּר⁹ : אִם
 יִמָּדוּ שָׁמַיִם מִלְּמַעְלָה וַיִּהְיֶה¹⁰ מוֹסְרֵי־אָרֶץ לְמִטָּה גַם
 אֲנִי אִמָּאִם¹¹ בְּכָל־זֶרַע יִשְׂרָאֵל : שִׁבְעַת פְּעֻמִּים בַּיּוֹם הַזֶּלֶתִי¹²
 אוֹתָהּ : בְּאֵלֶיהֶם הִלְלָנוּ כָּל־הַיּוֹם : הִזְלִי אֱלֹהֶיךָ צִיּוֹן :
 אֲהַלְלָה שֵׁם אֱלֹהִים בְּנִשִּׁיר : לֹא הַמֵּיתִים¹³ יְהִלְלוּ יְהִי :
 לְפִי שִׁבְלוּ¹⁴ יְהַלֵּל אִישׁ : כָּל־הַנְּשָׁמָה¹⁵ תִּתְהַלֵּל יְהִי : רְנֵי¹⁶
 וַיִּשְׁמְחֵי בֵּת צִיּוֹן : רְנֵי שָׁמַיִם וְגִילֵי¹⁷ אָרֶץ : הִקְיִצּוּ¹⁸ וַרְנִנּוּ
 שִׁנְיֵי¹⁹ עָפָר²⁰ : כִּתְנִיָּה אֶלְבִּישׁ²¹ יֵשַׁע²² וַחֲסִידֶיהָ²³ רִנּוּ
 וַרְנִנּוּ : אִזּוּ יִדְלַג²⁴ כְּאֵיל פֶּסַח²⁵ וַתֵּרֶן לְשׁוֹן אֵלִים²⁶ תִּרְנֵן
 לְשׁוֹנִי צִדְקָה : תִּרְנִנָּה שִׁפְתֵי : בִּפְרָמִים²⁷ לֹא יִרְנֵן :
 מוֹצִיא בֶקֶר וַעֲרֵב תִּרְנִין : לֵב אֶלְמָנָה אֶרְנִין : הִנֵּה

⁶ to roll, roll away, remove, in *Hith.* to roll one's self, to wal-
 low. ⁷ to wither, waste. ⁸ The vine. ⁹ to number.
¹⁰ to search. ¹¹ to despise. ¹² to praise; in *Hith.* to
 praise one's self, to boast. ¹³ A dead person. ¹⁴ Sense, under-
 standing. ¹⁵ Soul. ¹⁶ to shout, to sing. ¹⁷ to rejoice.
¹⁸ Awake. ¹⁹ one that dwells. ²⁰ Dust. ²¹ to dress, to
 clothe. ²² Salvation. ²³ A pious man. ²⁴ to jump. ²⁵ The
 lame. ²⁶ Dumb. ²⁷ a vineyard.

... ל' ח' ...
 ...
 ...

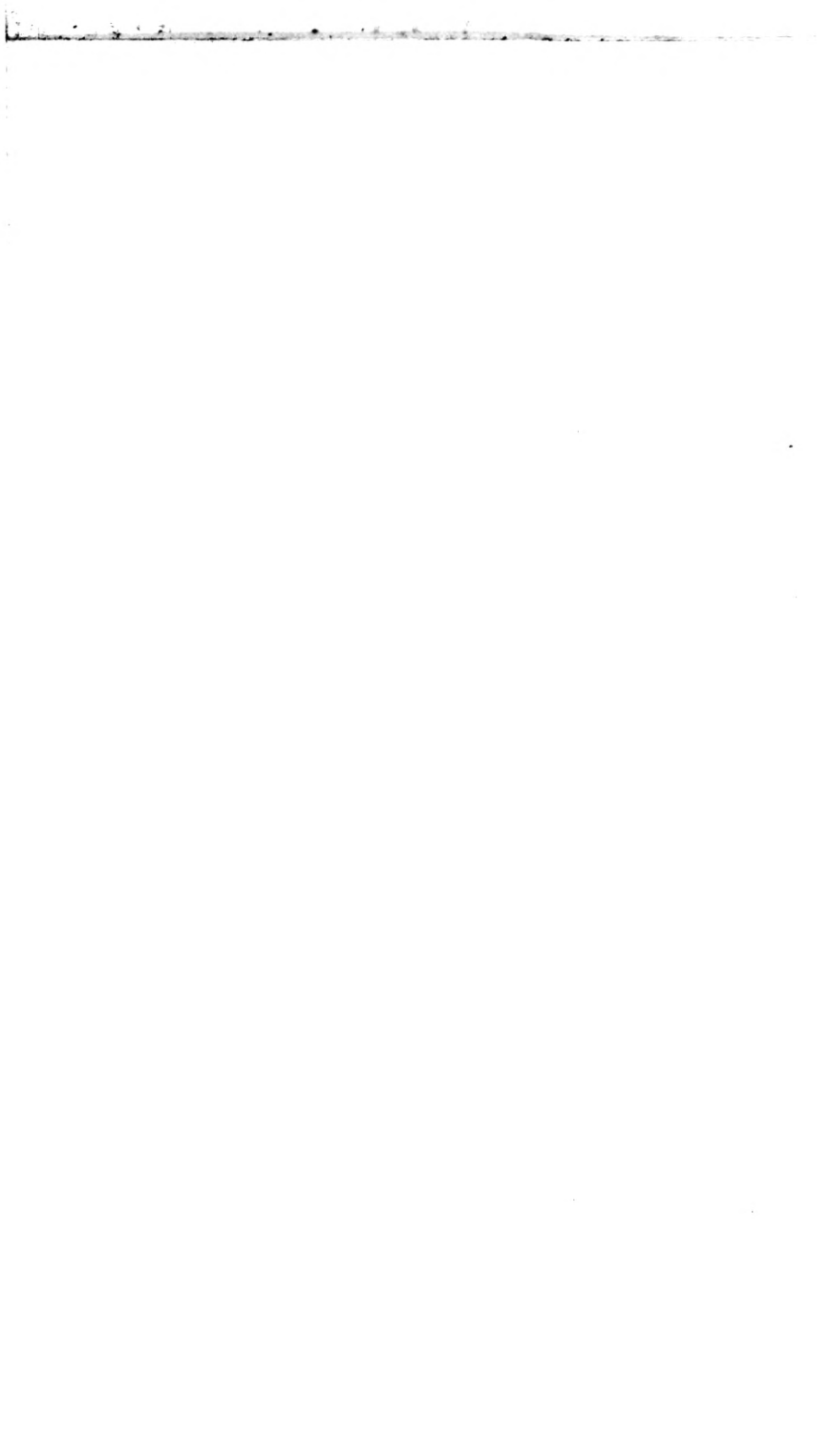






TABLE XIV.
Exhibiting the Past Tenses of all the Perfect and Imperfect, Verbs Primitive as well as Derivative, at one view.

[illegible]

יְדִי עִמָּךְ לְהִסָּב אֵלַי אֶת־כָּל יִשְׂרָאֵל : אַתָּה הַסִּבְתָּ
אֶת־לִבְּךָ : הִסָּבִי עִנְיִךְ מִנִּגְדִי : וַיִּסָּב ° אֱלֹהִים אֶת־הָעַם :
אֵל תִּתְהַלֵּל בַּיּוֹם מִיָּחָד כִּי לֹא תִדְעַ מֶה יֵלֵךְ יוֹם : בָּרוּב
עֲשָׂרָם יִתְהַלֵּל : אֵל יִתְהַלֵּל הֵכֶם בְּהִנָּכְתּוֹ וְאֵל יִתְהַלֵּל
הַגִּבּוֹר בְּגִבּוֹרָתּוֹ אֵל יִתְהַלֵּל עֲשִׂיר בְּעֲשָׂרֹו כִּי אִם־בְּזֹאֶת
יִתְהַלֵּל הַמִּתְהַלֵּל הַשֶּׁגֶל ° וַיִּדְעַ אֲתִי : וַיִּתְּמִדֵּר ° עַל
הַיָּלֵךְ שֶׁלֹּשׁ כְּעֶמֶסִּים : וַעֲמִשָּׂא ° מִתְּגִלָּל בָּרָם בְּתוֹךְ
הַמִּסְלָה ° : וַיִּירָאוּ ° הָאֲנָשִׁים כִּי הוּבְאוּ בֵּית יוֹסֵף וַיֹּאמְרוּ °
עַל־דְּבַר ° הַכֶּסֶף הַשֶּׁב בְּאַמְתָּחַתִּיגָר ° בַּתְּחִלָּה ° אֲנַחְנוּ
מִדּוּבָאִים לְהַתְּגִלָּל עֲלֵינוּ וּלְהַתְּנַפֵּל עֲלֵינוּ וּלְקַחַת אֶתְנוּ
לְעִבָדִים וְאֶת־חֲמֹרֵינוּ :

²⁸ To understand, to contemplate. ²⁹ And Amasa. ³⁰ A way, highway. ³¹ On account of. ³² אֲמִתְחַת a sack. ³³ At first.

The accompanying Tables, containing paradigms of the verbs of the several conjugations, are so constructed, that the student may at one view see the distinguishing characteristic of each conjugation and its several branches.

Table XI. contains all the Infinitive and Imperative Moods of the eight conjugations.

Table XII. contains all the Future Tenses.

Table XIII. contains all the Participles.

Table XIV. contains all the Past Tenses.

CHAPTER VII.

DOUBLY IMPERFECT VERBS.

139. From the preceding exposition of the Hebrew verbs, it appears that the differences between the perfect and imperfect verbs, arise from the latter having either (נ), or one of the *quiescents* י, ו, ה, א, as a constituent part of their *roots*. But the root may have both נ and one of the *quiescents*, at the same time, as radicals—as, for instance, נָשָׂא *to bear, to carry, to lift up*; נָטָה *to stretch out, bend, incline*;—or it may have two *quiescents*: as, נָצַח *to be willing, to consent*; יָצָא *to issue, to go out*; יָרָא *to fear*; יָרָה *to throw, to dart*; בּוֹא *to come*. In such cases, the verbs are said to be doubly imperfect; and they will be subject, at the same time, to the rules specified under the several conjugations to which each letter has a reference.

Thus, for instance, the נ of נָשָׂא will be regulated by the rules laid down under the second conjugation (p. 127), and we shall have for the future שָׂאָה (for שָׂאָה), and א will be regulated by the rules laid down under the sixth conjugation (p. 142); and hence שָׂאָה, with (ט) under the second radical, instead of שָׂאָה or שָׂאָה. Thus, likewise, the א of נָצַח will follow the rules of the third conjugation, and we shall, therefore, have in the future אָצַח *I shall be willing*, תִּצָּח, &c.; whilst the ה will follow the rules of the seventh conjugation; and we shall have in the past tense, אָצַח, אָצַח in the same manner as from נָלַח, נָלַח, &c. This will appear still more clear from the following examples, in which the leading words of the several verbs are given, leaving it to the student to fill up the rest by way of exercise.

140. First radical נ, and third נ : as, נָשַׁן *to carry*.

Kal.

Inf. abs. נָשַׁן.—*Cons.* נָשַׁן or שָׁנַת, שָׁנַתָּה, שָׁנַתְּךָ, &c.—*Imp.* נָשֵׁן, שָׁנֵן, &c.—*Fut.* נִשְׁנֶה, &c.—*Part. act.* נֹשֵׂן, &c.—*Part. pas.* נִשְׁנֶה.—*Past tense*, שָׁנַן, &c. שָׁנַןְּךָ.

Niphal.

Inf. נִשְׁנֶה *to be carried*, נִשְׁנֶהְּךָ, &c.—*Imp.* נִשְׁנֵן, &c.—*Fut.* נִשְׁנֶהְּךָ, &c.—*Part.* נִשְׁנֶהְּךָ, נִשְׁנֶהְּךָ, &c.—*Past tense*, נִשְׁנֶהְּךָ, נִשְׁנֶהְּךָ, &c.

Piel.

Inf. נִשְׁנֶה *to exalt*, נִשְׁנֶהְּךָ, &c.—*Imp.* נִשְׁנֵן, &c.—*Fut.* נִשְׁנֶהְּךָ.
Part. act. נִשְׁנֶהְּךָ.—*Part. pas.* נִשְׁנֶהְּךָ.—*Past tense*, נִשְׁנֶהְּךָ—*נִשְׁנֶהְּךָ*, &c.

Pual.

Inf. נִשְׁנֶה*.—*Fut.* נִשְׁנֶהְּךָ.—*Part.* נִשְׁנֶהְּךָ.—*Past tense*, נִשְׁנֶהְּךָ, נִשְׁנֶהְּךָ, &c.

Hiphil.

Inf. שָׁנַןְּךָ or נִשְׁנֶהְּךָ *to cause to bear*.—*Imp.* שָׁנַןְּךָ.—*Fut.* שָׁנַןְּךָ.—*Part. act.* שָׁנַןְּךָ.—*Part. pas.* שָׁנַןְּךָ.—*Past tense*, שָׁנַןְּךָ—שָׁנַןְּךָ, שָׁנַןְּךָ, שָׁנַןְּךָ, &c.

Hophal.

Inf. שָׁנַןְּךָ.—*Fut.* שָׁנַןְּךָ.—*Part.* שָׁנַןְּךָ.—*Past tense*, שָׁנַןְּךָ, שָׁנַןְּךָ—שָׁנַןְּךָ.

Hithpaël.

Inf. הִתְנַשֵּׂא to exalt one's self.—*Imp.* אֲנַשֵּׂא.—*Fut.* יִתְנַשֵּׂא.—*Part.* מְתַנַּשֵּׂא.—*Past tense*, הִתְנַשֵּׂא—הִתְנַשֵּׂאתִי.

141. First radical נ, and third ה: as, נָטָה to incline, to stretch out.

Kal.

Inf. נָטָה—נָטוּת, נִטְנוּת.—*Imp.* נָטֵה, *f.* נָטִי.—*Fut.* אֶנָּה or יִנָּה.—*Part. act.* נֹטֵה, *f.* נוֹטֶה.—*Part. pas.* נֻטֵּי, *f.* נֻטֶּה.—*Past tense*, נָטָה, נִטְתָּה—נָטִיתִי.

Niphâl.

Inf. הִנָּטָה—הִנָּטוּת.—*Imp.* הִנָּטֵה.—*Fut.* יִנָּטֵה.—*Part.* מִנָּטֵה, *f.* מִנָּטֶה.—*Past tense*, הִנָּטָה, מִנָּטָה—מִנָּטִיתִי.

Piel.

Inf. נָטַח—נָטוּת*.—*Imp.* נָטֵחַ.—*Fut.* יִנָּטֵחַ.—*Part. act.* נֹטֵחַ.—*Part. pas.* נֻטָּח.—*Past tense*, נָטַח, נִטַּח—נָטַחְתִּי.

Puâl and Hithpaël

Need no further explanation, as the former is formed by substituting (י) for the first short vowel of Piel; and the latter, by prefixing הִתְ &c. before Piel, as before directed.

Hiphlil.

Inf. הִנָּחַח—הִנָּחוּת, הִנָּחָה.—*Imp.* הִנָּחֵה or הִנָּח, *f.* הִנָּחִי.—*Fut.* יִנָּחֵחַ or יִנָּח, הִנָּחָה or הִנָּחִי, הִנָּחֵה or הִנָּח, הִנָּחָה or הִנָּח, הִנָּחָה or הִנָּח.

* As נָטוּת—נָטוּת.

וְהָטָה, &c.—*Part. act.* הֹטֵה.—*Part. pas.* הֻטָּה.—*Past tense,* הִטָּה, הִטָּהוּ, הִטָּהוּ—*הִטָּהוּ*, &c.

Hophāl.

Takes (וְ) instead of (וְ) and (וְ) : as, *Fut.* הִטָּהוּ.—*Past tense,* הִטָּהוּ—*הִטָּהוּ*.

142. First radical ט, and third ה : as, אָפָה *to bake*.

Kal.

Inf. אָפָה—אֲפֹת, אֲפֹת.—*Imp.* אָפֵה, *f.* אָפִי.—*Fut.* אֲפֵה, *f.* אֲפִי.—*Part. act.* אָפֵה, *f.* אָפִי.—*Part. pas.* אָפֵה, *f.* אָפִי.—*Past tense,* אָפֵה, אָפֵה—*אָפֵה*, *f.* אָפִי.—*Past tense,* אָפֵה, אָפֵה—*אָפֵה*, *f.* אָפִי.

Niphāl.

Inf. אָפָה *to be baked*, אֲפֹת, אֲפֹת.—*Imp.* אָפֵה.—*Part. act.* אָפֵה.—*Past tense,* אָפֵה, &c.

143. First radical י, and third ט : as, יָצָא *to go out*, יָרָא *to fear*.

Kal.

Inf. יָצָא—יָצָא, יָצָא; יָרָא—יָרָא.—*Imp.* יָצֵא, *f.* יָצִי, יָרֵא, *f.* יָרִי.—*Fut.* יָצֵא, יָצֵא, יָרֵא, יָרֵא.—*Part. act.* יָצֵא, יָצֵא, or יָצֵא—יָרֵא (like יָרֵא)—*Part. pas.* יָצֵא, יָרֵא.—*Past tense,* יָצֵא, יָצֵא; יָרֵא, יָרֵא.—*Past tense,* יָצֵא, יָצֵא; יָרֵא, יָרֵא.—*Past tense,* יָצֵא, יָצֵא; יָרֵא, יָרֵא.

Niphāl.

Inf. יָרָא *to be feared*.—*Imp.* יָרֵא.—*Fut.* יָרֵא, יָרֵא.—*Part. act.* יָרֵא, יָרֵא.—*Past tense,* יָרֵא, יָרֵא.—*Past tense,* יָרֵא, יָרֵא.

Hiphil.

Inf. הוֹצִי' to cause to come out, to bring out, הוֹצִי'—
Imp. הוֹצֵץ, הוֹצִי'—*Fut.* הוֹצִי'—*Part. act.* הוֹצֵץ—
Part. pas. הוֹצָה.—*Past tense,* הוֹצִי'—הוֹצִי'.

Hophal.

הוֹצָה.—*Fut.* הוֹצִי'—*Past tense,* הוֹצָה—הוֹצָה.

144. First radical י, and third ה: as, יָרָה to throw, to shoot.

Kal.

Inf. יָרָה, יָרֹת, יָרֹת.—*Imp.* יָרֵךְ. *f.* יָרֵךְ.—*Fut.* יָרֵךְ.
יָרֵךְ, f. יָרֵךְ.—Part. act. יָרֵךְ, *f.* יָרֵךְ.—*Part. pas.* יָרֵךְ,
f. יָרֵךְ.—*Past tense,* יָרָה, יָרֵךְ.

Niphal.

Inf. הִתְיָרָה, הִתְיָרָה.—*Imp.* הִתְיָרָה or הִתְיָרָה.—*Fut.* הִתְיָרָה or
הִתְיָרָה.—*Part. act.* הִתְיָרָה, *f.* הִתְיָרָה.—*Part. pas.* הִתְיָרָה.

Hiphil.

Inf. הוֹצִי' to throw, shew, instruct, הוֹצִי', הוֹצִי'.—*Imp.*
הוֹצֵץ, *f.* הוֹצֵץ.—*Fut.* הוֹצִי'*.—*Part. act.* הוֹצֵץ.—*Part. pas.*
הוֹצָה.—*Past tense,* הוֹצִי', הוֹצֵץ.

* And without הוֹצֵץ, &c.; hence וַיִּיר and he shot (2 Kings xiii. 17).

† Piel would, by analogy, be יָרָה, יָרֹת, as we find from יָרָה to throw, יָרֹת, יָרֹת; and Hith. הִתְיָרָה similar to הִתְיָרָה he confessed.

145. Second radical ך, and third ם : as, בוא *to come*.

Kal.

Inf. בוא—בבוא.—*Imp.* בוא, *f.* בואי.—*Fut.* יבוא, יבואי.
Part. בא, באה.—*Past tense*, בא, באה, באו, באוה, באוה, באוה.

Hiphil.

Inf. יבוא or יבואה *to cause to come*, i. e. *to bring*, יבואה.
Imp. יבוא or יבואה.—*Fut.* יבואה.—*Part. act.* יבואה.—*Part. pas.* יבואה.—*Past tense*, יבואה, יבואה, יבואה, יבואה, יבואה, יבואה.

Hophal.

Inf. יבואה.—*Fut.* יבואה, יבואה, יבואה.—*Past tense*, יבואה, יבואה, יבואה, יבואה, יבואה, יבואה.

Irregular Verbs.

146. Irregular verbs are such as do not form their several forms from the same root; as, for instance, הלכתי *I went*, הולך *one that goes*, are formed from the root הלך. The same is the case with the whole of NIPHAL, PIÉL, and HITHPAÉL: as, נהלכתי *I passed away*; הולכתי *I have walked frequently*; &c. But the *Imperative* and *Future* of KAL, and the whole of HIPHIL are formed as if the root was ילך: thus, לך *m.*, לבי *f.* go, אלך *I will go*, תלך, תלכי, &c. הולך *he made go*, i. e. *he led*.—*Fut.* ילך, ילכי, &c.—*Part.* מוליך, &c.

The same remark will apply to several other verbs: as, טוב *to be good*.—*Part.* טוב, טובה, &c.—*Past tense*, טובתי, טובת (like verbs of the fifth conjugation), the root is therefore said to be טוב. But the *future* is אֵיטב, הֵיטב; and Hiphil, הִיטִיב, אִיטִיב (like verbs of the fourth conjugation), the root is therefore said to be יטב.

Thus, likewise, from the root יָנַר *to fear*, (fourth conjugation), we have יָנַרְתִּי *I feared*, יָנַרְתָּ, &c.; but *Imp.* יָנֹר.—*Fut.* יִנְאֹר, יִנְאֹר, &c. from יָנַר (fifth conjugation).

From יָבֵל *to be able*, we have יָכַלְתִּי *I was able*; but *future*, אוֹכֵל *I shall be ab'le*, הוֹכֵל, &c.; which is the future of *Hophal*, and means, lit. *I shall be made able*, or *I shall be enabled*.

From שָׁתָה *to drink*, we have שָׁתִיתִי *I drank*, אֶשְׁתֶּה *I shall drink*. But Hiphil is formed from שָׁקָה: thus, הִשְׁקָה he caused to drink, אֶשְׁקָה *I shall make drink* (not הִשְׁתָה, הִשְׁתָה*).

Quadriliteral and Pluriliteral Verbs.

147. Verbs whose roots consist of four letters, are denominated *Quadriliterals*; those that consist of more than four letters, are denominated *Pluriliterals*: as, בָּלַל† *to support, maintain*; מָהַמָּה‡ *to linger, delay*; סָהַרְהַר *to turn about, to flutter, palpitate*.

These are, strictly speaking, derivative verbs, and are found only in פָּעַל, פָּעַל and הִתְפַּעֵל. They are inflected in the

* To the above may be added, what are by Grammarians called *mixed forms*: as, for instance, יָרַף (Psalm viii. 6) in which the first and third vowel shews the word to be in KAL; but the second vowel and the *dagesh* are the signs of PIEL.

† Derived from בָּלָא *to contain, comprehend, sustain*.

‡ Used only in *Hith.*: לְהִתְמַהֵּם *to stay* (Exod. xiii.), probably compounded of מָה *what*; indicative of *delay, lingering*.

same manner as other verbs: thus, *Inf.* and *Imp.* בִּלְבֵל. *Fut.* יִבְלֵל. — *Part. act.* מְבַלְבֵל. — *Part. pas.* מְבֻלְבָּל. — *Past tense,* בִּלְבַּלְתִּי. *Pual,* בִּלְבַּל to be supported, maintained, בִּלְבַּלְתִּי, &c.; and *Hithpael* (by analogy) הִתְבַּלְבַּל, &c.

In the same manner, we have from טַעַע to delight, take pleasure. *Hithpael,* הִתְעַטַּעְתִּי I have amused myself, took delight in: and from מָהַמ to delight in.

Exercise.

וַיֵּרֶא¹ יוֹסֵף אֶת-אָחָיו² וַיִּתְנַכֵּר³ אֲלֵיהֶם
וַיְדַבֵּר אֲתָם קָשָׁה⁴ וַיֹּאמֶר⁵ אֲלֵיהֶם מַה־זֶּן בָּאתֶם וַיֹּאמְרוּ⁶
מִצֶּבֶן בָּנֵנוּ לְשֹׁבֵר-אֶבֶל⁷: וַיִּבֶר⁸ יוֹסֵף אֶת-אָחָיו וְהֵם לֹא
הִכִּירוּ אוֹתוֹ: וַיִּזְכֹּר⁹ יוֹסֵף אֶת הַחֲלֻמוֹת אֲשֶׁר חָלַם¹⁰
לָהֶם וַיֹּאמֶר¹¹ לָהֶם מִרְגֵּל־אֲנִי אֲתָם * לְרֹאוֹת אֶת-עֲרוֹת¹²
הָאֲרֶץ בָּאתֶם: וַיֹּאמְרוּ¹³ אֵלָיו לֹא אֲדָנִי וַעֲבָדְךָ בָּאוּ
לְשֹׁבֵר-אֶבֶל: וַיֹּאמֶר¹⁴ אֲלֵיהֶם יוֹסֵף שְׁלַח¹⁵ מִכֶּם אֶחָד
וַיִּקַּח¹⁶ אֶת-אֲחִיכֶם וַיֹּאמֶר¹⁷ הֵאֱסָרוּ¹⁸ וַיִּבְחַנוּ¹⁹ דְּבָרֵיכֶם הַאֲמַת

¹ Instead of וַיֵּרֶא, — Root רָאָה. ² Root נָכַר, Hip. הִכִּיר to recognize. — *Hith.* to make one's self appear a stranger, to feign or to pretend not to know. ³ קָשָׁה hard, rough. ⁴ To purchase, chiefly food or corn; hence שֹׁבֵר and בֶּר corn. ⁵ Food, from אָכַל. ⁶ זָכַר to remember. ⁷ He dreamed, hence חָלַם a dream. ⁸ מִרְגֵּל a spy, from רָגַל to travel about on foot, to explore, originally derived from רָגַל the foot. ⁹ Root רָאָה. ¹⁰ The nakedness. ¹¹ Root, שָׁלַח to send. ¹² Root, לָקַח. ¹³ Root, אָסַר to bind. ¹⁴ Root, בָּחַן

אֶתְכֶם : וַיֹּאסֶף¹⁵ אֹתָם אֶל מִשְׁמָר¹⁶ שְׁלֹשֶׁת יָמִים : וַיֹּאמֶר¹⁷ אֱלֹהִים בַּיּוֹם הַשְּׁלִישִׁי וְזֹאת עֲשֹׂה¹⁸ וְהָיָה¹⁹ אֶת-הָאֱלֹהִים אֲנִי יֵרָא²⁰ : אִם גְּנִיִם * אֲתָם * אֲחִיכֶם אַחֵד יֹאסֶר בְּבֵית מִשְׁמָרְכֶם וְאַתֶּם לָכֵן²¹ וְהָבִיאוּ שָׂבֵר רַעֲבוֹן²² בְּתִיכֶם : וְאֶת-אֲחִיכֶם הִקְטִין תַּבִּיאוּ אֵלַי וַיֵּאמְנוּ²³ דְּבַר יְכֶם וְלֹא תִמּוּתוּ וַיַּעֲשׂוּ-²⁴ בֶן : וַיֹּאמְרוּ * אִישׁ אֶל אָחִיו אָבֵל²⁵ אֲשָׁמִים * אֲנַחְנוּ * עַל אָחִינוּ אֲשֶׁר רָאִינוּ²⁶ צָרָת²⁷ נִפְשֵׁנוּ בְּהַתְּחַנְנוּ²⁸ אֵלֵינוּ וְלֹא שָׁמַעְנוּ עַל-כֵּן בָּאָה אֵלֵינוּ הַצָּרָה הַזֹּאת : וַיַּעַן²⁹ רָאוּבֵן אֹתָם לֵאמֹר הֲלֹא אָמַרְתִּי אֲלֵיכֶם לֵאמֹר אֵל תִּהְיֶה³⁰ בְּיָדָם וְלֹא שָׁמַעְתֶּם וְגַם-דְּמוֹ הִנֵּה גִדְרָשׁ³¹ : וְהֵם לֹא יָדְעוּ כִּי שִׁמְעָ * יוֹסֵף כִּי הַמַּלְיִין³² בִּינְתָם : וַיֹּסֶב³³ מַעֲלִיָּהֶם וַיִּבְךְ³⁴ וַיָּשָׁב³⁵ אֲלֵיהֶם וַיְדַבֵּר * אֲלֵיהֶם וַיִּקַּח * מֵאֲתָם אֶת-שְׁמֹעוֹן וַיֹּאסֶר * אֹתוֹ לְעִנְיָהֶם : וַיֵּצֵאוּ³⁶ יוֹסֵף וַיִּמְלֵאוּ³⁷ אֶת-כְּלִיָּהֶם בָּר וּלְהַשִּׁיב בְּסִפְיָהֶם אִישׁ אֶל עֹקֶף³⁸ וּלְתִית³⁹ לָהֶם צָדָה⁴⁰ לְדֶרֶךְ : וַיִּשְׂאוּ⁴¹ אֶת שְׂבָרָם עַל חֲמִרֵיהֶם וַיִּלְכְּפוּ * מִשֵּׁם :

to try, to prove. ¹⁵ Root אֶסַף. ¹⁶ A prison, from שָׁמַר to guard.

¹⁷ Root, עָשָׂה. ¹⁸ Root הָיָה. ¹⁹ Root, יָרָא to fear. ²⁰ גָּן right, honest.

²¹ Root, יָלַף. ²² Hunger. ²³ And they shall be verified. ²⁴ But

verily. ²⁵ אָשָׁם to be guilty. ²⁶ Root, רָאָה. ²⁷ צָרָה anguish. ²⁸ Root,

חָנַן; in Hith. to beseech, entreat. ²⁹ Root, עָנָה to exclaim, answer.

³⁰ הָטָא to sin. ³¹ דָּרַשׁ to require. ³² An interpreter. ³³ Root קָבַב.

³⁴ Root, בָּכָה to weep. ³⁵ Root, שָׁב to return. ³⁶ Root, צָוָה to

command. ³⁷ Root, מָלָא to fill. ³⁸ שֵׁק a sack. ³⁹ Root, נָתַן.

⁴⁰ Provision, from צָוָה to hunt. ⁴¹ Root, גָּשָׂא.

Objective Pronominal Affixes.

148. The objective pronouns *me* אֲנִי, *thee* אַתָּה, אַתְּ..., *him* אֹתוֹ, *her* אֹתָהּ, &c. (see Table IX.), are very frequently expressed by fragments subjoined to the different parts of the *Imperative Mood*, *Past* and *Future tenses* of verbs transitive: as, בִּקְרַנִּי *visit-me*, בִּרְכַנִּי *bless-me*, for בִּקֵּר בְּרַךְ *visit bless*, אֲנִי *me*; בִּקְרָהּ בִּרְכָהּ *bless*, אֲתָהּ *thee*.—בִּקְרָהּ בִּרְכָהּ *he-visited he-blessed* me, for בִּקֵּר בִּרְכָהּ *he visited* אֲנִי *me*, אֲתָהּ, אַתָּה.—בִּקְרָתִּי I-have-visited-thee, for בִּקְרָתִּי אֲתָהּ. אֶבְקֶרְהוּ or אֶבְקֶרְהָהּ *I-shall-visit-him*, for אֲתָהּ אֲבִקֶּר.

The following are the terminations by which the objective pronouns are indicated.—

נִי *me*, תְּ *thee*, m. תְּ *thee*, f. וְ or הוּ *him*, הָ or הָ *her*.
נוּ *us*, כֶּם *you*, m. כֶּן *you*, f. מֵ *them*, m. יָ *them*, f*.

149. The manner in which these are affixed to verbs, and the changes to which the vowel-points of the latter are subject in consequence of the augmentation, are exhibited in the following Tables.

Obs.—The affixes of the Infinitives and Participles will be found in Table III. p. 56.

* These terminations are denominated objective pronominal affixes, to distinguish them from the similar affixes which are added to nouns, participles, and infinitives, to denote the pronouns, *my*, *thy*, *his*, &c. (see Table II. III.); and from the terminations יָ, תְּ, הָ, &c., which are used to indicate the *personal pronouns*, *I*, *thou*, &c.

Exercise.

אֶהְבֶּתִּי¹ אֶתְכֶם אָמַר² יְהוָה, וְנִאמְרָתֶם בְּמֶה אֶהְבֶּתֶנּוּ?
 אֵיךְ³ תֵּאמַר אֶהְבֶּתִּיךָ וְלִבְךָ אֵין אֵתִי : וְתֵאמַר • אִשְׁתִּי
 שֶׁשָּׂשׂוֹן אֵלָיו, רַק שֶׁנֶּאֱתַנִּי⁴, וְלֹא אֶהְבֶּתֶנּוּ⁵ : יִקְרָתִי⁶ בְּעֵינַי,
 גִּבְבֶּרֶתִי⁶, וְאֵנִי אֶהְבֶּתִּיךָ : כִּלְתֶּךָ⁷ אֲשֶׁר אֶהְבֶּתִּיךָ יִלְדֶתֶנּוּ⁸ :
 וְיִקְרָא⁹ אֶת שְׁמוֹ שְׁלֹמֶה, וַיְהוֶה אֶהְבּוֹ : עֵתָה יֶאֱהָבֶנִי
 אִישִׁי⁹ : וְיָבֵא¹⁰ דָּוִד אֶל שָׁאוּל, וַיַּעֲמֹד¹⁰ לְפָנָיו, וַיֶּאֱהָבֵהוּ¹⁰ •
 מָאֵד : וַיִּקָּח¹⁰ אֶת רִבְקָה, וַתְּהִי¹⁰ לוֹ לְאִשָּׁה, וַיֶּאֱהָבֶהָ¹⁰ :
 וַיִּשְׁנֶאֱהָ¹⁰ אֶמְנוֹן שְׁנֵאָה גְדוּלָּה מָאֵד, כִּי גְדוּלָּה הַשְּׁנֵאָה
 אֲשֶׁר שְׁנֵאָה מֵאֶהְבָּה אֲשֶׁר אֶהְבָּה : הֲלֹא¹⁰ מִשְׁנֵאָה יְהוָה
 אֲשָׁנָא, תְּכֵלִית¹¹ שְׁנֵאָה שְׁנֵאֲתִים : רָאָה אִיבֵי כִי רַבּוּ¹²,
 וְשְׁנֵאֲת חֲמָם¹³ שְׁנֵאֲהֶנּוּ¹³ : כָּל־אֵתִי רָשׁוּ שְׁנֵאֲהֶנּוּ : בְּנֵי קִנָּה
 חֲבָמָה, אֵל תַּעֲזֹבָה¹⁴ וְתִשְׁמְרֶךָ¹⁵ אֶהְבָּה וְתִצְרֶךָ¹⁶, תְּכַבֶּדְךָ¹⁷
 כִּי תַחֲבַקֶּנָּה¹⁸ : אִם רָעַב שְׁנֵאָה תִּאֲכִילֶהוּ לֶחֶם, וְאִם צָמָא
 הַשְׁקֶהוּ¹⁹ מַיִם : אֵל תִּזְכָּה²⁰ לֵין פֶּן יִשְׁנֵאָה, הוֹכֵחַ לְחֶכֶם
 : וַיֶּאֱהָבֶךָ :

1 אֶהָב to love. 2 אָמַר to say. 3 How. 4 שֶׁנֶּאֱתַנִּי to hate. 5 To be rare, esteemed. 6 Thou art honorable. 7 כִּלְתָּה a daughter-in-law.
 8 יִלְדֶּה to bring forth, to bear children. 9 My husband. 10 Is it not, behold. 11 The end, extremity of. 12 They are many. 13 Violence.
 14 To forsake. 15 To keep, preserve. 16 תִּצְרֶה to guard, watch. 17 כִּבֵּד to honor. 18 תַּחֲבֵק to embrace. 19 שִׁקָּה Hip. to make drink. 20 יָכַח to reprove.

ה' תר"ח

Handwritten signature

CHAPTER VIII.

PARTICLES.

150. Under this *term*, the ancient grammarians comprehended all such words as are used for the purpose of defining, explaining, or modifying either the principal parts, or the whole of a sentence, and of showing the relation and connection between its several members; and hence they justly extended this denomination even to the *Article* and the *Pronouns*. Modern grammarians, however, have limited this term to ADVERBS, PREPOSITIONS, CONJUNCTIONS, and INTERJECTIONS; and in this restricted sense we shall henceforth use it.

151. Particles are divided into *Inseparable* and *Separable*—

The *Inseparable* are parts of words attached to others, with which they are incorporated: such are the ה and מ in אֶרֶץ towards-the-land, מֵאֶרֶץ from-the-land;—the ו and ל in וּלְאֶרֶץ and-to-the-land. (See Prefixes, pp. 37—39.)

152. The *Separable* consist of entire words: as, עַתָּה now, הַיּוֹם to-day, יוֹמָם during the day, לְפָנִים formerly, לְפָנַי before, מִפְּנֵי because, עַל upon, כֵּן so, אֵין not, הֵטֵב well, מְהֵרָה soon, מְדִינָה wherefore, הִנֵּה behold, הָבָה come! go to!

153. Many particles admit of the pronominal affixes (page 58). These must be rendered either by the Personal, Possessive, or Objective Pronouns, according as the idiom of the English language may require it: thus—

אֵין *not*, אֵינִי *not I*, or *I am not*, אֵינְךָ *not THOU*, or *thou-art-not* ;
 יֵשׁ *there-exists*, יֵשְׁךָ *THOU-existest*, or *thou-art* ; יֵשׁנוּ *HE-*
exists, or *he is*.

אֵי, אֵיךָ *where, in what place?* אֵיךָ *where-is-HE?* אֵינֶם *where-are-*
they?

בְּגִלְלָהּ *on account, for the sake*, בְּגִלְלִי *for-MY-sake* ; בְּגִלְלֶיךָ *f.*
for-THY-sake, בְּגִלְלֶיךָ *for-YOUR-sake*. (See Art. 28.)

וּלְתִי *besides, except*, וּלְתִי *besides-ME* ; וּלְתֶיךָ *besides, or ex-*
cept-THEE.

לְפָנַי *before*, לְפָנַי *before-ME*, לְפָנֶיךָ *before-THEE* ; לְפָנָיו *be-*
fore-HIM.

154. Most of the particles are either nouns in their *absolute* or *constructive* state, adjectives, pronouns, or verbs*, used for the purpose of modification. Many of them are compounded of several

* I do not wish to be understood as if I meant to intimate that particles might not, in their turn, have given birth to other words: on the contrary, I think it highly probable that several *adjectives*, *nouns*, and even *verbs* owe their origin to them. Thus, מָלֵא *to be full*, מָלֵא *full*, are probably compounded of מָה *what*, לֹא *not*, i. e. *what will not contain more* ; מָאֵן *to refuse*, from מָה and אֵין *not* ; הִנָּה *calamity*, from הֵוֵה *alas! wo!* פֶּן *to be distracted, to be in a wavering, uncertain state of mind*, פֶּן *perhaps* (itself derived from פָּנָה *to turn*). See *Aben Ezra* in צְחֹת, and *Kimchi* in תְּרָשִׁים on the word תְּרָשִׁים. (Psalm lxxxviii. 15.)

words ; others are abbreviated or elliptical expressions, or exclamations, used for the purpose of soliciting attention : thus—

עתה is evidently derived from עת *time*, and means *present time* ; and hence, *now*.

לפני is evidently the noun פנים (*the face, countenance, front*), in its *absolute* state, with the prefix ל ; and means, literally, *to-the-face*, and hence, *formerly, forwards*.

לפני is the same noun, in its *constructive* state, with the prefix ל ; and means, literally, *to-the-face-of*, and hence *before*.

מפני is the same noun, with the prefix מ, and means, literally, *from-the-face-of*, or *from that which is before, in front* ; and as every cause necessarily precedes the effect, this word came to signify *cause* or *because*. From the same source are derived, מלפני (compounded of (מִן-לְפָנַי) *away from, from-the-presence-of* ; על־פָּנָי *upon-the-surface-of*, &c.

היום *to-day*, is the noun יום with the definite ה ; lit. *this day* ; and יומים* *by day, during the day*, is evidently derived from the same noun.

על *upon*, is derived from עלה † *to ascend*. From the same root are derived מַעְלֶה *upwards*, מִמַּעַל *from-above*, &c.

כן *so*, is derived from the verb כּוּן the primary signification of which is, *to adapt, to adjust* ; and hence, *to prepare, to establish, to fashion*. From כּוּן are formed כֵּן *it is so, truly, behold*, לָכֵן *therefore*, עַל־כֵּן *upon this, hence*‡.

* Several other *adverbs* have this termination : as, רֵיקָן *with-empty-hands* (from רֵיק *emptiness, vacuity*).—חִנָּם *gratuitously, without cause* (from חֵן *grace, favour*).—This termination, is, however, not peculiar to *adverbs*, as several nouns have the same : thus, סֻלָּם *a ladder*, עוֹלָם *eternity*.

† Kimchi derives this particle from the noun על *the upper part*, which, however, is itself derived from עלה.

‡ For further explanation of this particle, see *Vindiciæ Hebraicæ*, page 52.

אין is the constructive form of א, which signifies *non-existence, not extant*. Its antithesis is י, which means, *actual existence, real being*; and hence, יש* *there-is-in-being, extant, there exists*.

וּלְטוֹב *well*, is the infinitive (Hiph.) of the verb לְטוֹב *to be good*, and means, literally, *to-make-good*.

לְהַרְדֵּי *soon, quickly*, is the infinitive or imperative of הָרַד *to hasten*.

הָרַד *go to!* is a derivative from יָרַב *to give, yield*.

אֵיפֹה *where*, is compounded of א, a particle of interrogation, and פֹּה *here*; and אֵיכָּה, *how*, of א, and כֵּן *thus*.

מִדַּע is compounded of מֶה *what*, and יָדַע (or, according to *Kimchi*, from מֶה and יָדַע) literally, *what is known? what is the motive or impelling cause?* From מֶה comes likewise מִמֶּה, literally, *to what, i.e. for what purpose?* and כַּמֶּה *how many? how long?* literally, *as-what, i. e. as what number? as what time?*

כֵּן *here*, מִכֵּן *hence*, are compounded of the demonstrative הֵן *this*, and the separable particles כֵּן and מִכֵּן, lit. *in this, from-this*: the word *place* being understood.

155. There are, indeed, many particles—as, for instance, לֹא *not*, הִנֵּה, *behold!* כִּתִּי *when*, אִם *if, provided, &c.*—whose etymology is less obvious; for which reason, it may be supposed, they have been considered by some grammarians as *primitives*. It is, however, very probable, that even these are derivatives. Thus, לֹא is probably derived from לָאָה *to be weary, to be exhausted, to labour in vain*; and hence

* In Chaldaic אֵין, Syriac ܐܝܢ, Arabic أيش. In these languages it is used negatively לֹא, לֵית (compounded of לָא and אֵין) *there is not*. In Hebrew, however, we find it only once (Psalm cxxxv.) used in combination with the negative particle אֵין (Psalm cxxxv. 17); and then it is a pleonasm, as אֵין already expresses the notion of non-existence.

הֲלָאָה *beyond, far off, out of reach*. הֵן, הִנֵּה, הִנֵּה are probably mere exclamations for the purpose of soliciting attention; מִתְּ when, at what time? appears to be a compound of מַה *what*, and עַתָּה *time*; and אִם *if* (if needs we must have a *triliteral* for a root) is, perhaps, derived from אָמַם *to be attached, related, connected**.

156. The great influence which these words have in discourse, as well as their frequent occurrence, renders it highly desirable that the student should become familiar with their *general* signification. For this purpose the following list, containing most of the particles not already noticed is here subjoined:—

* The primary signification of the primitive from which this and several other words are derived, appears to be *correlativeness*, or the reciprocal relations between distinct objects, neither of which could exist in a perfect state, or, in some instances, even be conceived without the other: as, for example, אִם *the female parent, the mother*; אִמְרָת *the truth, i.e. the exact conformity of human conceptions with the real nature of things, and between our thoughts and words or actions*. And hence the secondary meaning of *union, attachment, accompaniment, integrity, completeness, perfection, &c.*, as found in the following words, אֶם, לְאֶם, אִמָּה *a nation, kingdom*, עַם *a people*; עֲמִית *an associate neighbour*; עֲמִית *corresponding*; לְעֵמִית *towards, opposite*; תָּאֵם *to entwine*, תְּאֵמִים *twins*, אֲבִיו *a foster-father*, אִמָּת *a foster-mother*, תָּם *innocent, complete, upright*, תָּמִים *perfect*; אֱמוּנָה, אֱמוּנָה *faith, confidence, adherence*. Hence, likewise, the particle עִם *with* (accompaniment), and אִם *if* (attach, or add, as a condition). Thus, אִם תֵּלֶכְךָ עִמִּי וְהִלַּכְתִּי *if thou wilt go with me, then wilt I go, i.e. attach as a condition of my going, that thou go with me; or the condition on which my going depends, is thy accompanying me*.

| | | |
|----------------------|---|---------------------------------|
| אַכֵּל | { | but, yet, nevertheless, indeed. |
| אָבוֹי | } | |
| אוֹי אוֹיָהּ הוֹי | } | ah! woe! alas! |
| אָדָה קָה | } | |
| אוֹ אוֹ-אוֹ | } | or, or—either |
| אוּלֵי | } | perhaps, suppose. |
| אוּלָם | } | surely, verily. |
| אָז, אָזְנִי | } | then, at that time. |
| אָחֹר | { | back, backward, behind. |
| אָחֲרָנִית | } | backwards. |
| אַחֵר | { | after, behind, beyond. |
| אַחֲרָי | } | |
| אֵט, לֵאט | } | slowly, softly. |
| אֵי, אֵינָהּ, אֵיפֹה | } | where, where now? |
| אֵיכָה, אֵיכָה | { | how, in what manner? |
| אֵיכָכָה, אֵיךְ | } | |
| אֵין, אֵל, לֹא | } | no, not. |
| בֹּל, בֹּלִי | } | |
| אֵיפֹא | } | now, then. |
| אֵךְ, יֵךְ | } | only, scarcely, but. |
| אֵלוֹ | } | if. |
| אֵלֵלִי | } | woe to me! |
| אֵם | } | if, when. |
| אֵם-לֹא | } | if not, unless. |
| אֵמָנָם | } | truly. |
| אֵמֶשׁ | } | last night. |

| | | |
|------------------|---|------------------------------------|
| אֵן, אֵנָה | } | whither. |
| אֵנָה, נָא, בִּי | } | pray, particles of entreaty. |
| אֵף, גַּם | } | also, even, likewise. |
| אֵף-כִּי | } | how much more, how much less. |
| אַפֶּם | } | except, only. |
| אֵצֶל | } | near, close by. |
| אֵתְמוֹל | { | yesterday. |
| תְּמוֹל | } | |
| אֵת | { | sign of the objective |
| אֵתִי, אוֹתִי | } | me, אותך &c. |
| אֵת, אֵתִי | } | with, with me. |
| בְּגַלְל | { | on account of, for the sake. |
| בְּעִבּוֹר | } | |
| בֵּין | } | between. |
| בְּלִי | } | not, without. |
| בְּלֵתִי | } | unless, without, not. |
| בְּלֵעֲדִי | } | save, besides. |
| כִּי | } | enough. |
| הָאָה | } | aha! exultation. |
| הֵלֹם | } | hither, here. |
| הַרְבֵּה | } | much. |
| חוּץ | } | besides, without. |
| טָרֵם | } | not yet, before. |
| יַחַד, יַחְדָּיו | } | together, united. |
| כֹּה, כִּכָּה | } | thus, so. |
| כִּי | { | when, if, for, that, because, but. |

| | | | |
|-------------------|--|--------------|--|
| כְּמוֹ | <i>as, thereabouts.</i> | עַד יְעַדִּי | <i>until, till.</i> |
| לְבַד | <i>alone, only, besides.</i> | עוֹד | <i>again.</i> |
| לוֹ | { <i>would ! I wish,
perhaps.</i> | עַד-אַנְהָ | { <i>how long.</i> |
| לוֹלֵא | | עַד-מָתִי | |
| לְמַעַן | <i>in order.</i> | עַד הַנֶּה | <i>until now.</i> |
| מְאֹד | <i>very.</i> | עִמָּרִי | <i>with me.</i> |
| מֵאָז | <i>since.</i> | עַקֵּב | <i>because.</i> |
| מֵאַיִן | <i>whence.</i> | פֹּה | <i>here.</i> |
| מִבֵּית | <i>within.</i> | כָּל אֶחָד | <i>unanimously.</i> |
| מִחוּץ | <i>without, externally.</i> | פַּעַם | <i>once.</i> |
| מִלְּנֶכַח | { <i>over, against, to-
wards.</i> | פַּעַמַּיִם | <i>twice.</i> |
| מָחָר, מִמָּחָרָת | | בְּתֹאֵם | <i>suddenly.</i> |
| מִטָּה | <i>below, downwards.</i> | רִיקָם | <i>emptily.</i> |
| מִלְּמַטָּה | <i>beneath.</i> | שֶׁלֹּשׁוֹם | { <i>the day before yes-
terday.</i> |
| מְעַט | <i>a little, few.</i> | שָׁם שָׁמָּה | |
| מְעַט מְעַט | <i>very little.</i> | תַּחַת | <i>beneath, instead.</i> |
| נֶגֶד, לְעֵמֶת | <i>before, opposite.</i> | תָּמִיד | <i>constantly, always.</i> |
| קְרִיב | <i>round about.</i> | | |

S Y N T A X.

CHAPTER I.

INTRODUCTORY OBSERVATIONS.

157. Syntax is that part of Grammar which treats of the significance of the inflections of words combined with their relative positions.

By the method adopted in the preceding part of this work, many of the syntactical rules have necessarily been anticipated. These we shall here collect, and add such as have not already been noticed. But before we proceed, we think it advisable to make some general remarks on the nature of propositions and their constituent parts.

158. A proposition is an assemblage of words or oral signs, representing a judgment of the mind.

159. As every judgment necessarily includes two conceptions, one of which is affirmed or denied of the other, it follows that every proposition must have two terms, one answering to that conception which is the primary object of the mind's contemplation, and

which is denominated the *SUBJECT**, the other corresponding with that which the mind judges to be or not to be congruous with the *subject*. The second term is denominated the *PREDICATE* or *attribute*. Further, as in every judgment there necessarily must be an act of the mind which decides whether the two conceptions *are* or *are not* congruous, every proposition ought to have a word or sign to indicate this mental decision. This word or sign is denominated the *COPULA*.

Obs. 1.—But though every proposition necessarily consists of these three parts, yet it is not alike needful that each part should be expressed by a separate word; for as we shall presently see, when the *predicate* is a verb, the copula is in all languages included in it, and when the *subject* happens to be a *pronoun* and the *predicate* a *verb*, the three parts may, in Hebrew, be expressed in a single word.

Obs. 2.—The grammatical term for the *subject* is the *Nominative*. When the predicate implies action, the *subject* or nominative is likewise called the *agent*.

160. In the following propositions—‘God is omnipotent.’ ‘Water is a fluid.’ ‘This water is hot.’ ‘This water is not cold.’—The words *God*, *water*, are the *subjects*; *omnipotent*, *fluid*, *hot*, *cold*, are the *predicates*; and *is*, the *copula*.

* The subject is denominated in Hebrew, נושא *the carrier* or *bearer*, because it supports, as it were, the other parts of the proposition; the *predicate* is denominated מושא *that which is carried* or *borne*.

161. *Obs. 1.*—The 1st and 2nd propositions in the preceding examples are denominated *Absolute propositions*, because the properties expressed by the predicates are essential to their respective subjects, and belong to them under every possible condition. Such propositions can have no reference to time; their *copulas* are therefore merely assertory. But the 3rd and 4th examples are denominated *Contingent propositions*, because the qualities denoted by the predicates are not essential to the subjects, and may exist conjointly with them at particular times, and not at others; and hence in all such propositions the *copula* must express the time, as,—The water is hot, was hot, will be cold, &c.

162. *Obs. 2.*—In English, as well as in most languages, the copula is generally represented by some part of the verb ‘to be’*. This is likewise mostly the case in Hebrew, in propositions which refer to *past* or *future* time: as, אֶהְיֶה מֶלֶךְ (A) *I was a king*, אֶהְיֶה גָדוֹל (B) *I shall be great*. But in all *absolute* propositions, or in *contingent* propositions which refer to present time, the *copula* is omitted, and inferred from the juxtaposition of the words: as, אֱלֹהִים צַדִּיק (C) *God (is†) just*.—הָאִישׁ גָּדוֹל (D) *The man (is) great*. הוּא, הֵיא, הֵכֶּה (E) *Thou (art) holy*:—or the pronouns הֵנָּה, הֵנָּה, are used to represent the copula: as, יְהוָה הוּא אֱלֹהִים (F) *The Lord is God*,—יִרְאַת יְהוָה הִיא חֵכְמָה (G) *The fear of the Lord is wisdom*.

Words employed to express the Subject.

163. The subject may be a *Noun* (as in Prop. c. D. F.); or a *Pronoun*, the substitute of a noun (as

* This verb is often used to express simple existence: as, *God is*, in which case it is itself the predicate.

† The words *within* crotchets are not expressed in Hebrew.

in Prop. E.); or an *Adjective*, or an *Infinitive*. (See Prop. II. and I. Art. 164.)

164. As every conception implies an existence, real or imaginary, it would follow that the subject and the predicate, each of which represent an existence (Art. 159.), ought to be *nouns* or names of existences; nevertheless, as each being may be distinguished from every other by some quality, property or circumstance, it is often sufficient to express the quality, property, &c., without mentioning the noun to which they belong; and hence an adjective may often be used as the subject or as the predicate: thus, חָכֵם יָרָא וְיָסֹר מִרָע (") *A wise (man) feareth, and departeth from evil*, lit. A wise (man is) a fearer and departer from evil. Further, as the mind is able, by the faculty of abstraction, to view a quality, &c., without reference to the particular object to which it may belong, an *Abstract noun* or an *Infinitive* (*name of an action*) may be used as the subject, or as the predicate*: thus, יְרֵאָתָא יְהוָה הִיא חֲכָמָה וְסוֹר מִרָע בִּינָה *The fear of the Lord is wisdom; and to depart from evil (is) understanding*.

Words used for the Predicate.

165. The Predicate may be a *Noun* (as in Prop. A. Art. 162.):—an *Adjective* (as in Prop. B. Art. 162.): or a *Verb*, in which last case the *copula* is, even in English, included in the predicate: thus, אַבְרָהָם עָמַד *Abraham stood*, עָמַדְתִּי *I stood*; which expressions are equivalent to אַבְרָהָם הָיָה עוֹמֵד *Abraham was standing*, הָיִיתִי עוֹמֵד *I was standing*.

* Hence we see the reason why, in such instances, the Hebrew adjectives must be varied by gender and number: thus, חֲכָמָה, יְרֵאָתָא (See adjectives, Art. 85.)

Thus likewise ‘I walk,’ ‘He writes,’ ‘She writes,’ may be resolved into ‘I am walking,’ ‘He is writing,’ &c.

166. *Obs. 1.*—As the Hebrew verb has no form to express time present, the participle (a noun) must be used as the predicate, in all such instances: Thus *הוא בֹּתֵב, היא בֹּתֶבֶת*, Lit. *I am a walker. He is a writer, &c.* (Sec Art. 17, 124.)

167. *Obs. 2.* The past and future tenses of the Hebrew verb being so constructed as to include the personal pronouns, (see verbs) all propositions in which the subject is a *pronoun*, and the predicate a *verb*, may be expressed by a single word; as, *יָשַׁב He dwelt, אֶשְׁיֵב I shall dwell*. But the unavoidable consequence of this construction of the verb is, that when the subject is a noun, or a distinct pronoun, and the predicate a verb, there will, apparently, be two subjects, one represented by the noun or the distinct pronoun, and the other by the pronoun inherent in the form of the verb: thus, *אֲבְרָהָם יָשַׁב Abraham he dwelt.—אֲנִי יָשַׁבְתִּי I I-dwelt.* שָׂרָה צָחָקָה Sarah she-laughed*. However, as the two subjects refer to the same thing, they must be considered as in *Apposition*; and in translating such phrases into English, the pronoun must be omitted: thus, *וַיֹּאמֶר אֱלֹהִים And God said*, (not, and he said God, nor, and he God said.)

168. *Obs. 3.*—The verbal form can, in English, be used only where the predicate implies *action*, *passion*, or their contraries, want of action or passion, or a state of being, dependent in some measure on the will or inherent power of the subject: as, *I walk, run, suffer, sit, &c.*; but when the predicate expresses *quality* or

* Sometimes, however, the distinct pronouns are purposely introduced for the sake of emphasis.

quantity (coming under the predicaments *how*, and *how much*), the predicate can only be formed by an *adjective* accompanied by the *copula*: as, *I am, was, shall be wise, little, great, &c.* In Hebrew, however, the predicate may assume a verbal form, although it expresses the notions of quality or quantity: as, חֲלִיתִי *I was sick*, יִהְיֶה חָכָם *he shall be wise*, יִגְדֹל *he shall be great*. Or it may, as in English, be formed by an adjective and the *copula*: thus, הִייתי חוֹלָה *I was sick*, יִהְיֶה חָכָם *he shall be wise*.

169. *Obs.* 4.—When the predicate is a *verb*, the proposition may, for the sake of distinction, be denominated *verbal*; but when the predicate is a *noun* or an *adjective*, the proposition may be termed *nominal*. Such propositions occur very frequently in Hebrew: as, לֵין הַיֵּין הַמָּה שָׂכָר *Wine (is a) mocker, strong drink (is a) blusterer* (Prov. xx. 1); אִשָּׁת חֵיל עֲמָרְת בְּעָלָהּ *a virtuous woman (is a) crown of [to] her husband* (Prov. xii. 4).

Concord between the Subject and its Predicate.

170. The predicate must agree with the subject in *gender* and *number*, and (if a verb) in *person*. There are, however, several exceptions to this rule, which will be noticed hereafter.

Obs.—When the predicate is a noun (Art. 165), it must, even in English, agree, in some instances in gender, and always in number; as, *he is a prince, she is a princess, they are princees, &c.* But when the predicate is an adjective, the agreement is entirely neglected: as, *he is wise, she is wise, &c.* In Hebrew, however, the predicate must always agree with its subject; and it would be as improper to say הָאִשָּׁה גְּדוֹלָה or הָאֲנָשִׁים גְּדוֹלָה as it would be to say הָאִשָּׁה מְלֵךְ or הָאֲנָשִׁים מְלֵךְ. (See Art. 85)

Of the several kinds of Propositions.

171. Propositions may be distributed into *General*, *Indefinite*, *Particular*, *Simple*, *Compound*, *Incomplex*, and *Complex*.

172. A *General* proposition is that which has a general term, representing a whole class of beings for its *subject*: as, אָדָם לְעָמַל יוֹלֵד *man is born unto trouble*.

173. An *Indefinite* proposition is that which has an indefinite noun for its *subject*: as, בָּא אָדָם *a man came*, אֲנָשִׁים בָּאוּ *men came*.

Obs.—As the Hebrew has no indefinite article, the context alone can decide whether a proposition is *general* or only *indefinite* (see Art. 35). In some instances, however, the word אֶחָד *m.* אַחַת *f.* *one*, is used for the indefinite article: as, נָבִיא אֶחָד זָקֵן *an old prophet* (2 Kings xiii. 11); אִשָּׁה אַחַת *one woman* (2 Kings iv. 1); lit. *one old prophet, one woman*.*

174. A *Particular* proposition is that in which the subject is a term relating to a particular individual, or to particular individuals. Such terms are the personal and demonstrative pronouns, proper names, and common nouns whose general signification is restricted by some definite term.

* Hence the origin of the indefinite article, *a, an*; German, *ein, eine*; French, *un, une*.

175. A *Simple* proposition is that which has only *one* subject and *one* predicate. (See the preceding examples.)

176. A *Compound* proposition is that which has *several* subjects or several predicates, or both: as, אֲבִרָהָם וְשָׂרָה זְקֵנִים *Abraham and Sarah (were) old* (Gen. xviii); וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ *and the earth was formless and void* (Gen. i. 2); וַתֹּאמְרָה רָחֵל וְלֵאָה *and Rachel and Leah answered and said* (Gen. xxvi. 14); וּמִצָּרִים אָדָם וְלֹא אֵל וּסּוּסֵיהֶם בָּשָׂר וְלֹא רֹחַ *and the Egyptians (are) men, and not God; and their horses (are) flesh, and not spirit* (Isa. xxxi. 3).

177. *Obs.*—In compound propositions there is generally an ellipsis either of one of the *subjects* or of one of the *predicates*: thus, the first example is equivalent to ‘Abraham was *old*,’ and ‘Sarah was *old* ;’ and the second, to ‘The *earth* was *formless*,’ and ‘The *earth* was *void*.’ The same is the case with the other examples.

178. An *Incomplex* proposition is that in which the subject and the predicate are each expressed by a single word, as הוּא מֶלֶךְ *he (is a) king*; הַמֶּלֶךְ חָכָם *the king (is) wise*.

179. A *Complex* proposition is that in which either the subject or the predicate, or both, are expressed by several words, some of which serve to explain, define, or qualify the leading words: as—

אֲנִי הַתֵּנֶךְ יִתְרוֹ בָּא^(A) *I thy-father-in-law Jethro (am) coming.*

זֶה דָּוִד הַמֶּלֶךְ^(B) *This (is) David the-king.*

מְלָכֵי יִשְׂרָאֵל הֵם מְלָכֵי חֶסֶד^(C) *(The) kings-of Israel are kings of mercy.**

נַעֲמָן שַׂר צְבָא מֶלֶךְ אֲרָם הָיָה אִישׁ גָּדוֹל^(D) *Naaman, captain-of (the) host-of (the) king-of Syria, was a great man.*

הָאִישׁ אֲשֶׁר נִמְצָא הַגִּבִּיעַ בְּיָדוֹ הוּא יִהְיֶה עֶבֶד^(E) *The man in whose-hand the cup was found, he shall be a slave.*

180. *Obs. 1.*—The several words forming a complex term may be either so many names for the *same* object, which is thus, as it were, presented, for the sake of distinction, under different points of view: such, for instance, are the several words, *I, thy-father-in-law, Jethro*, (the subject of Prop. A.) and the words *David the king*, (the predicate of Prop. B.): or the several words may be names of *different* objects, between which there may subsist one of those numerous relations denoted in many languages by the *genitive* case, and by the *possessive case*,† or the preposition *of* in English; such, for instance, are the words which represent the *subject* and *predicate* of Prop. C. Now, when the first happens to take place, the several words are said to be in *apposition*, and must *agree* in case, that is, they must be in the same *case* in which the leading word happens to be. But when the second happens to take place, one of the words is said to *govern* the other in the *genitive*; and in Hebrew, the word which is *defined* must be in a state of *construction* (Art. 52), to distinguish it from the *defining* word or words: thus, מְלָכֵי (not מְלָכִים).

* *i. e.* Merciful kings.

† It is almost needless to observe that *possession* is but one of the numerous relations denoted by this case.

The student will likewise observe that this mode of *construction* is often used, where, in English, we should use an adjective (epithet) as the qualifying word : thus, מְלָכֵי חֶסֶד *kings of mercy*, instead of *merciful kings*.

181. *Obs. 2.*—In Prop. D. the words representing the subject are of a mixed nature, and one of those representing the predicate is an adjective (epithet).

182. *Obs. 3.*—In Prop. E. the leading word מִן is defined by a proposition. In such cases the leading word must be followed by the relative מִן, or by its equivalents ה, שֶׁ (Art. 95, 100).

183. *Obs. 4.*—In all complex propositions, a distinction may be made between the *grammatical* and the *logical* subject. Thus, the grammatical subject, or the *Nominative* of the last example (Prop. E.) is, *the man*. But the logical subject is, *the man in whose hand the cup was found*. The remark is equally applicable to the *predicate*.

184. From the preceding observations, it appears that when two or more words come together, they may form either an *entire* proposition, or only a part of one. Now, as the *copula* is frequently omitted, the student may often be at a loss to distinguish between the one and the other. The following considerations will, however, remove every difficulty.

The several words are either all *indefinite* ; or they are all *definite* ; or some are *indefinite*, and others *definite*.

RULE I.—When the words are all *indefinite*, or all *definite* (without the copula), they form only a part of the proposition : thus—

All Indefinite.

אִשָּׁה אֶלְמָנָה *A woman a widow, i. e. a widow woman.*

אִישׁ טוֹב *A man good, i. e. a good man.*

אֶרֶץ טוֹבָה וְרַחֲבָה *A land good and extensive, i. e. a good and extensive land.*

All Definite.

הָאִשָּׁה הָאֶלְמָנָה *The woman the widow, i. e. the widow woman.**

הָאִישׁ הַטוֹב *The man the good, i. e. the good man.*

הָאֶרֶץ הַטוֹבָה וְהָרַחֲבָה *The land the good and the extensive, i. e. the good and the extensive land.*

יְשָׁלֹמֹה הַמֶּלֶךְ *Solomon the king.*

הָאִישׁ הַזֶּה *The man the this, i. e. this man.*

הָאֲנָשִׁים הָאֵלֶּה *The men the these, i. e. these men.*

הָאִישׁ הַהוּלֵךְ *The man the goer, i. e. the man that goes.*

RULE II.—But when one of the words is *definite*, and the other *indefinite*, then the definite term, whether simple or complex, is the *subject*, and the indefinite term is the *predicate* ; thus—

* הָאִשָּׁה אֶלְמָנָה *The woman (is a) widow.*

הָאִישׁ טוֹב or הַטוֹב הָאִישׁ *The man (is) good, or good is the man.*

הָאֶרֶץ טוֹבָה וְרַחֲבָה *The land (is) good and extensive.*

זֶה הָאִישׁ *This (is) the man †.*

אֵלֶּה הָאֲנָשִׁים *These (are) the men.*

הָאִישׁ הוֹלֵךְ *The man goes.*

* See the several examples—Art. 86, 98, 101, and the exercises which accompany them.

† When the subject is a pronoun, the predicate may be either *definite* or *indefinite*: as, אַתָּה אִישׁ *thou (art a) man*, אַתָּה הָאִישׁ *thou (art) the man*, מִי הָאִישׁ *who (is) the man*, מַה אָנוּשׁ *what (is) man?*

RULE III.—In case two definite terms are to form a proposition, the copula must be inserted : thus,—
 וְחָם הוּא אָבִי כְנָעַן *and Ham was the father of Canaan**
 (Gen. ix. 18) ; וְהַמִּכְתָּב וְהַכְּתוּבָה הֵמָּה אֱלֹהִים מַעֲשֵׂה וְהַלְחֹת מַעֲשֵׂה הוּא אֱלֹהִים *and the tables were (the) work of God, and the writing was (the) writing of God†* (Ex. xxxii. 16).

185. Propositions are likewise divided into *Affirmative* and *Negative*.

An *Affirmative* proposition is that in which the *copula*, whether expressed or understood, is not affected by a *negative* particle‡, as in most of the preceding examples.

* Compare the phrase חָם אָבִי כְנָעַן *Ham the father of Canaan*, in verse 22, where it forms only a part of a sentence.

† The copula is, however, even in such cases, omitted, when no ambiguity can arise from the omission : as, הַקּוֹל קוֹל יַעֲקֹב *the voice is (the) voice of Jacob* ; הַבָּנוֹת בָּנֹתַי *the daughters (are) my daughters*. It is likewise frequently omitted in the poetical books of Scripture, where the style is intentionally concise and elliptical.

‡ A proposition may contain one or more *negatives*, and yet be affirmative, provided the negative does not affect the *copula*. Thus, *Blessed (is) the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, &c. &c.* (Ps. i. 1, 2), is an affirmative proposition ; being equivalent to, *The man who walketh not in the counsel of, &c., &c., is blessed.*

186. A *Negative* proposition is that in which the *copula* is affected by one of the negative particles, **אין**, **לֹא**, **אֵל**, **בִּלְתִּי**, **בִּלְתִּי**.

187. *Obs.*—These particles are not synonymous, though they all express *negation*.

אין indicates the non-existence of the *subject*, and is therefore chiefly used before nouns and participles, and in combination with the personal pronouns: thus, **אין יוסף בבור** *Joseph was not in the pit* (Gen. xxxvii. 29), lit. *Joseph existed not*, &c.; **הילך אינני** *the child is not* (Gen. xxx.), lit. *the child, he exists not*, or *is not here*; **אֵינְנִי נָתַן לָכֶם תֶּבֶן** *I will not give you straw* (Ex. v. 10), lit. *I am not a giver of straw to you*.

לֹא indicates the non-existence of the *predicate*, and is therefore chiefly used before verbs in the *past* and *future*: as, **לֹא נָתַן** *he gave not*, **לֹא יִתֵּן** *he shall not give*; thus, **אָתָּה אָדָם וְלֹא אֵל** signifies, *thou art a man, and not a god*; whereas **אֵל וְאֵין** would signify, *and there is no god*.

כִּלְ has the same signification as **לֹא**, but is chiefly used in poetry.

אֵל is chiefly used for exhorting, entreating, and wishing; and is therefore only used before verbs in the *future*.

בִּלְתִּי is chiefly used before *infinitives*.

Subordinate Members of a Proposition.

188. The words explained in the preceding pages, belong either to the *subject* or to the *predicate*, of which they form a constituent part. But a proposition may contain several other words, which, though they form neither a part of the one, nor of the other, are yet

necessary to complete the sense*: such, for instance, are the words *אֶת-כָּל-אֶחָיו*, and *בַּחֶרֶב*, in the following sentence, *וַיַּהַרֹג אֶת-כָּל-אֶחָיו בַּחֶרֶב* and he slew all his brethren with the sword. Such likewise are the words *לְאִשָּׁה—לְאִישׁ הָזֶה—אֶת-בְּתִי* in the following verse—*אֶת-בְּתִי נָתַתִּי לְאִישׁ הָזֶה לְאִשָּׁה* I gave my daughter to this man for a wife. These are generally denominated the *complements* or the subordinate parts of a proposition; and, like the principal parts, they may either be *definite* or *indefinite*, *complex* or *in-complex*.

189. *Obs. 1.*—The subordinate members are, in some languages, distinguished from the more essential parts by particular terminations (cases). In Hebrew, they are indicated by the prefixes *ב* *ל* *מ* and by the particle *אֶת* (Art. 40, 41). Or, as in English, by prepositions.

190. *Obs. 2.*—The subordinate parts are chiefly *regulated* by the nature of the predicate and its signification. For when the predicate is an active transitive verb, it must be accompanied by a word or words on which the action falls (the objective *אֶת*); and when it denotes causative action (Hiphil), it often requires two objective cases. If it signify *giving, delivering, restoring, &c.*, it will require both an objective and a dative case (*ל* or *לְ*). If it imply *motion*, the place where the motion begins, or from which it originates (*מִן* or *מ*) and where it terminates (*ל* or *לְ* or *עַד*) must often be expressed.

* This will generally be the case when the judgment or affirmation of the mind respects an event, incident, or contingent act; or briefly, in narrative sentences.

191. *Obs. 3.*—Sometimes we wish to express the *instrument* with which (ב), the purpose for which (ל), or the *place* and *time* in which (ב) the action is performed, or the intention and remission of the action or attribute (ADVERBS), and so on with regard to a variety of other circumstances, all of which must be considered as so many subordinate parts of a proposition.

192. *Obs. 4.*—Amongst these, may likewise be reckoned all words and phrases which are apparently superfluous (PLEONASMS), but which are introduced either for the purpose of additional explanation, emphasis, or amplification: as, וַתִּרְאֶהוּ אֶת־הַיֶּלֶד and *she-saw him, the child*, i. e. *and she saw it, namely, the child*, (Ex. ii. 6); אֲנֹכִי אֲנֹכִי הוּא מְנַחֲמָכֶם *I, I am your comforter*, i. e. *I, even I, am*, &c. (Isa. li. 12); רְנִי עֲקָרָה לֹא יִלְדָּה *sing, O barren! who never bore* (Isa. liv. 1); וְשִׁמְתִּי עֵינִי עֲלֵיהֶם לְרָעָה וְלֹא לְטוֹבָה and *I-will-set mine eye against them for evil, and not for good* (Amos ix. 4).

193. *Obs. 5.*—The reverse of this grammatical figure is ELLIPSIS, by which some word or phrase is omitted, which must, however, be supplied by the reader, in order to complete the *regular* or full construction*. Of the omission of the *copula* we have already given numerous examples. The following are examples of the omission of other words; יָרָא לֵאמֹר אִשְׁתִּי—פֶּן יְהַרְגֵנִי אֲנִשִּׁי הַמָּקוֹם *he feared to-say—my-sister—lest-the-men-of the-place should-kill-me* (Gen. xxvi. 7), where the words הִיא *she-is*, and אָמַר *for-he-said*, must be supplied: וְיָנִים—עֵינָיו *thine eyes (are)—doves*, supply the word

* This species of *ellipsis* must not be confounded with the *ellipsis* of *parallelism*, and which may, by way of distinction, be called *metrical ellipsis*. The latter is entirely artificial, and consists in omitting in every alternate line a corresponding word or phrase used in the first line. We have a perfect specimen of this species of poetical composition in the hundred and fourteenth Psalm: but this is not the place to enlarge on such a subject.

עֵינֵי *eyes-of* (Cant. i. 15); וְאִישׁ—תְּאֶנְתּוּ *eat-ye each—his-vine, and-each—his fig-tree*, &c., supply the word פְּרִי *the fruit of* (2 Kings xviii. 31); מַה זֶּאת—עָשִׂיתָ *what (is) this (that) thou-hast-done*, supply יַעֲשֶׂה (Gen. iii. 13); יָעֲבִי אֶלְמָקָר בֵּית אָבִיךָ (Gen. xxviii.), supply (ב) בְּבֵית *in the house of*; וְיִבְרַכְךָ וְאֶת יְשׁוּעָה (Gen. xlv. 25), supply (מִ) וּמֵאֵת *and from*; אֵלָי פִּי קָרָאתִי (Ps. lxvi. 17), supply (ב) בִּפִּי *with my mouth*; מִיָּם אֲנִים (Ps. cxiv. 8), supply (ל) לְאִנִּים *into a pool-of*.

The student will do well to impress the preceding remarks on his mind, as many apparent obscurities and anomalies are entirely owing to the *omission* of some word or inflection*, which may, however, be easily supplied by the context.

CHAPTER II.

SYNTAX OF THE NOUN.

194. The definite הַ (p. 35), is used like *the* in English, to direct the attention to a particular individual, or to particular individuals, known either by their universality, or pre-eminence, as having been previously mentioned, or as described by some circumstance: as, הַשָּׁמַיִם *the heaven*, הָאוֹר *the light* (Gen. i.); הַמִּקְדָּשׁ *the sanctuary* (Lev. xii. 4); הָאָדָם אֲשֶׁר יָצַר *the man whom he had formed* (Gen. ii. 8).

195. The article is omitted:—1st, before proper nouns:—2nd, before nouns in a state of construc-

* See Kimchi's *Me'udol*, pp. 57, 58.

tion* (See Art. 55):—3rd, before nouns having any of the possessive pronominal affixes† (p. 42); because, as in all these cases the noun is already known to refer to particular individuals, the article would be superfluous.

196. *Obs. 1.*—Some proper names of countries, cities, &c., do, however, sometimes take the article: as, הַגִּלְעָד *the Gilead*†,

* There are apparently some exceptions to this rule; as, for instance, יִטְרָה הָאֹהֶלָה *into the tent of Sarah* (Gen. xxiv. 67); הָאֵל בֵּית אֵל *the God of Beth-el* (Gen. xxxi. 13); הָאָרוֹן הַבְּרִית *the ark of the covenant* (Jos. iii. 14):—but these are elliptical expressions, in which the real noun in construction is omitted: thus, יִטְרָה הָאֹהֶלָה אֹהֶל שָׂרָה *into the tent, namely, (the) tent of Sarah*, הָאֵל בֵּית אֵל *the God, namely, (the) God of Bethel*.

+ בֵּיתוֹ הָאֵלִי (Jos. vii. 21), הַהֲרוֹתָיָה (2 Kings xv. 16), and a few others are exceptions.

† Most of the proper names were originally *historical*, or commemorative: as, גִּלְעָד *GALEED*, i. e. *heap of witness*, from גָּל *a heap, a mound*, and עָד *a witness*; מִצְפֵּה *MIZPEH*, i. e. *a watching-place*, from צָפָה *to look out, to watch* (See Gen. xxxi. 47, 48, 49); גִּלְגָּל *GILGAL*, from גָּלַל *to roll away, remove* (Jos. v. 9): or they were *epithetical*, i. e. expressive of some distinguishing quality: as, לְבָנוֹן *the white mountain*; רָקִיָּה *the high city or place*. In either case they include *a common name*; and hence we see the reason why they are sometimes used *with*, and sometimes without the article, according as they refer to the place alone, or in combination with the circumstance from which the name is derived. In most cases, however, the common name is omitted: thus, הַגִּלְעָד for אֶרֶץ הַגִּלְעָד or אֶרֶץ הַנָּהָר, in the same manner as we say ‘The Thames,’ for ‘The *River* Thames.’

הַגִּלְגָּל *the Gilgal*, הַלְבָּנוֹן *the Lebanon*, הַיַּרְדֵּן *the Jordan**. (See the Notes.)

197. *Obs. 2.*—The article is used, though omitted in English, when the noun stands for the whole species or kind: as, הָאָדָם יִרְאֶה לְעֵינָיו *man looks to the eyes*† (1 Sam. xvi. 7), Hebrew, *the man*.

198. It is likewise used occasionally before nouns in the *vocative*: as, הָאֱלֹהִים הִצְּמֵנוּ הָצֵרָה *give ear, O ye heavens!* lit. *give ye ear, the heavens!*

199. It is placed before *adjectives* and *demonstrative pronouns*, to distinguish the *epithet* and *definite* from the predicate (see Art. 86, 98, 184); and before participles not having any of the possessive pronominal affixes, instead of the relative pronoun (Art. 100).

200. When, therefore, a participle has the definite ה and a pronominal affix, the latter must be rendered in English by the corresponding objective pronoun: thus, הַמַּעֲלֶה *who caused* THEE *to go up* (Deut. xx. 1); הַמַּעֲלֶה *who caused* THEM *to go up?* (Is. lxiii. 11).

Repetition of the Article.

201. The article must be repeated before every noun‡ belonging to the same part of a proposition: thus, אֵלֶּה הַחֲקִים וְהַמִּשְׁפָּטִים וְהַתּוֹרוֹת *these are*

* This word (יַרְדֵּן) is generally derived from יָרַד *to descend*; but it is probably a compound of יָאֵר *river*, and דָּן *Dan*, the name of a place near its source.

† *i. e.* On the outward appearance.

‡ Except where the noun is already defined (Art. 193). See the words וּבְלִי הַנְּחִיטָה and אוֹצֵר בֵּית יְהוָה in the next page.

the statutes and judgments and laws (Levit. xxvi. 46),
 HEBREW, *the judgments and the laws**.

רק הכסף והזהב וכלי הנחשת והברזל נתנו אוצר
 בית יהוה : (Josh. vi. 24.)

המפות הנדלת אשר ראו עיניך והאמת והמפתים והיד
 החזקה והזרע הנטויה : (Deut. vii. 19.)

202. This rule is equally applicable to the *prefixes* and *affixes* ; and it matters not whether some of the nouns are in construction or in apposition : thus—

ויקח אברהם את־ישמעאל בנו ואת כל ילדי ביתו ואת כל מקנת כספו
And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, &c. (Gen. xvii. 23).

Obs.—When the first of several terms in *apposition* is a *proper name*, the prefix, &c., is placed before the first, and omitted before the rest, as in the preceding example, *אֶת־יִשְׁמַעְאֵל בְּנוֹ*. But when the *proper name* stands after the other terms, then the prefix, &c., must be repeated before each of the terms: thus, *אֶת־יִשְׁמַעְאֵל בְּנוֹ* *his son*, namely, *Ishmael* : *לְאֹדֹנִי לְעֵשָׂו* *to my lord, to Esau* (Gen. xxxii. 5) ; *אֶת־יְחִידָךְ* — *אֶת־בְּנֶךָ* (Gen. xxii. 2).

Additional Examples.

לך־לך מֵאֶרְצֶךָ וּמִמּוֹלֶדְתֶּךָ וּמִבֵּית אָבִיךָ : (Gen. xii. 1.)

ואברהם נָבִיר בָּאָר בַּמִּקְנָה בַּכֶּסֶף וּבַזָּהָב : (Gen. xiii. 2.)

אֶת־הַמִּשְׁכָּן אֶת־אֹהֶלוֹ וְאֶת־מִבְסָהוּ אֶת־קַרְסָיו † וְאֶת־

* The untranslated verses are inserted by way of exercise.

† The particle *אֶת* is, however, sometimes omitted : especially

קָרָשׁוֹ אֶת־בְּרִיחֹוֹ אֶת־עֲבָדָיו וְאֶת־אֲדָנָיו : (Ex. xxxv. 11.)
 נָטָה אֶת־יָדָהּ בְּמִטָּה עַל־הַנְּהָרוֹת עַל־הַיְּאֵרִים וְעַל
 הַנָּגְפִים : וְסָרוּ הַצִּפְרָדַּיִם מִמָּךְ וּמִבֶּתֶיךָ וּמֵעֲבָדֶיךָ
 וּמֵעַמְּךָ : (Ex. viii. 1–7.) וְגַם נָתַתִּיו לְלֹוֹי וּלְגֵר לְיִתּוֹם
 וּלְאַלְמָנָה : (Deut. xxiv. 2.)

CASE.

203. The *Nominative* may be known, as in other languages, by its being the *subject* of the proposition.

Obs. 1.—When the *predicate* is a passive verb, the *objective* is sometimes used instead of the *nominative*: as, וַיּוֹשֶׁב אֶת מִיטָה, and *Moses was brought back* (Ex. x. 8); יָתֵן אֶת הָאָרֶץ let this land be given (Num. xxxii. 5); because, though the words מִיטָה and הָאָרֶץ are the *subjects*, they are nevertheless the *objects* of the several actions.

204. *Obs. 2.*—The *nominative* is often found as if it were detached from the rest of the sentence; in which case it is called the *Nominative Absolute*: as, אִישׁ נָרוּעַ לוֹ הָאָדָם the man of power, to him belongs the earth (Job xxii. 8), i. e. as to the mighty man, his is the earth; וְחֹרֶף אָמַר וְצָרָתָם as to summer and winter, thou hast made them (Ps. lxxiv. 17).

205. The *Genitive* is indicated by placing the

where no ambiguity can arise from the omission. Compare the above-cited passage with בְּרִיחֹוֹ קָרָשׁוֹ, &c. (Ex. xxxix. 23). Compare, likewise, Lev. xi. 13, with Deut. xiv. 12.

noun which is defined* in a state of construction (Art. 51, 61).

The *defined word* may be denominated the *antecedent*†, and the defining term the *consequent*.

Thus, in the following examples, בַּת מֶלֶךְ (a) *daughter of (a) king*, בֶּן הַמֶּלֶךְ (the) *son of the king*, אֵימַת מֶלֶךְ (the) *terror of (a) king*‡, מְלָכֵי עַמִּים *kings of nations*, וְזָהָב a *border-of gold*,

* We have already observed (Art. 36, 53) that the vague signification of common nouns is often defined by adding to them another word (or words) expressive of the *material* of which they are formed : as, קֶעֶרֶת כֶּסֶף (a) *dish of silver*, i. e. *a silver dish* ; כְּלֵי בַרְזֶל *vessels of iron*, i. e. *iron vessels*—or the use for which they are intended ; as, כְּלֵי מִלְחָמָה *instruments of war*, בֵּית תְּפִלָּה *a house of prayer* ;—or by mentioning the person to whom they belong ; as, בֵּית הַמֶּלֶךְ (the) *house of the king*, אֹהֶל יַעֲקֹב (the) *tent of Jacob* ;—or the object of which they form a part : as, רֹאשׁ הַהָר *the top of the mountain* ; פִּי הַבְּאֵר *the mouth of the well* ; and, in short, by adding a word expressive of any of those numerous relations which subsist between objects—as *cause and effect, agent and patient, the whole and its parts, &c., &c., and vice versa*. Now, in all such cases, the word which is defined must be placed before that which is to define it.

† The ANTECEDENT is denominated by Hebrew Grammarians, נִסְכָּן or קְמוּנָה, i. e. *that which is supported* ; the CONSEQUENT is termed סוֹמֵךְ *the supporter*.

‡ This mode of expression is, in most languages, liable to ambiguity ; for *the terror of the king*, may either mean the terror with which he is affected, or the terror with which he inspires others. It is the same with respect to the possessive affixes : מִרְאָתְךָ *your fear* (Gen. ix. 2), signifies the fear which others will have for you, and is therefore properly rendered in the Established Version, *the fear of you* : but the same word in Isaiah viii. 13, signifies *the Being*

i. e. a golden border,—the words *בֶּזֶן*, *אֵימָת*, *מִלְכִּי*, and *וְרִ*, are the antecedents, and *הַפְּיִלָּה*, *מִלְכָּה*, *עַפְיִים*, and *וְהֵב* are the consequents.

206. The antecedent must be an *indefinite** term; and therefore it cannot be a *pronoun*, nor a *proper name*, nor a noun having the definite ה (Art. 194) or a pronominal affix. When therefore a pronominal affix is required, it must be added to the consequent: thus, *בֶּן בְּנֵה* (the) son-of thy-son, *עֲבָדֵי אֲדֹנָיִךְ* (the) servants-of thy-master, *כְּלֵי מִלְחָמָתוֹ* (the) instruments-of his war (for, his instruments of war), *הַר קָדְשִׁי* (the) mountain-of my-holiness (for, my holy mountain†).

207. The antecedent may be an adjective, the substantive being understood (Art. 164): as *יְפֵה תֹאֵר* *m.* beautiful of form, i. e. one of beautiful form. *טוֹבַת מְרֹאֶה* *g.* good of appearance, i. e. of good appearance,

whom you ought to fear. Thus likewise *מוֹרְאִי* *my fear* may signify the fear with which I am affected; but *מוֹרְאִי* in Malachi i. 6, signifies the fear (*reverence*) due to me. The context will, however, generally show in what sense the words are to be understood.

* Because if it were definite it would require no further definition.

† It is in this manner that the Hebrew often uses *nouns* instead of adjectives. When, however, a real adjective is used, the pronominal affix must be added to the noun, as *בְּתִי הַקְּטָנָה* *my-daughter the-little*, i. e. *my little daughter*.

גָּדֹל כֹּחַ *great of strength*, i. e. *of great strength* : or a participle, as שְׁבוּרֵי לֵב (*the*) *broken-of-heart*, i. e. *the broken-hearted* ; יֹשְׁבֵי חֹשֶׁךְ (*the*) *sitters of darkness*, i. e. *those that sit (dwell) in darkness* ; רֹדְפֵי צֶדֶק (*the*) *pursuers (followers) of righteousness*, i. e. *those that follow righteousness* ; מְבַקְשֵׁי יְהוָה (*the*) *seekers of the Lord*, i. e. *those that seek the Lord** : or it may be an infinitive : as, עֲשׂוֹת מִשְׁפָּט *to-do justice*, i. e. (*the*) *doing of justice* ; שֹׁכֵת אֶחָיו (*the*) *sitting of brothers*, i. e. *when brothers sit* ; בְּצֵאת הַשָּׁנָה *in-(the)-going out-of the year*, i. e. *at the end of the year*.

208. The consequent may consist of any word capable of defining the antecedent ; it may therefore be a demonstrative pronoun ; as עֹשֶׂה-אֵלֶּה (*the*) *doer of these (things)* i. e. *whoever does so*. (Ps. xv. 5) :—or it may be a relative pronoun (Art. 182) expressed or understood ; as מְקוֹם אֲשֶׁר יֻסַּף אֲסוּר שָׁם (*the*) *place where Joseph was bound* (Gen. xl. 3) ; שֹׁפֶת [אֲשֶׁר] לֹא יָדַעְתִּי *a language (which) I know not* (Ps. lxxxi. 5).

209. The consequent is sometimes preceded by a preposition : as, הוֹלְכֵי עַל הַדֶּרֶךְ (*the*) *walkers-of upon the way*, i. e. *those that walk on the way* ; כְּשִׂמְחַת בָּקָצִיר *as joy-of in harvest*, i. e. *as the joy of*

* From the numerous examples given above, it is evident that the state of construction cannot always be expressed in English by the possessive case, or by the preposition *of*. In translating such phrases, recourse must therefore be had to such turns of expression as are agreeable to the idiom of the language.

(*men*) in harvest. But such phrases are either elliptical, as in the last example; or they are idiomatic expressions, in which the state of construction is used for the *absolute state*, merely to facilitate the pronunciation of the complex terms. Of the same character are the following words, נָהַר פָּרַת *the river (of) Euphrates*; גִּיּוֹן הַטוֹב *as wine that is good* (Cant. viii), i. e. *as good wine*; נְטַעֵי גַּעְמָנִים *pleasant plants* (Isa. xvii. 10).

210. The *absolute state* is sometimes used instead of the *constructive*: as, טוֹרִים אֲבֵן (Exod. xxviii. 17) for טוֹרֵי אֲבֵן *rows of stone**; אֲמָרִים אֱמֶת (Prov. xx. 21) for אֲמָרֵי אֱמֶת *words of truth*.

211. Several words in construction may follow each other: as, לֵב רֹאשֵׁי עַם הָאָרֶץ (the) heart-of (the) chiefs-of (the) people-of the land, רוּחַ כָּל-בִּשְׂרָאִיִּם the spirit-of (the) whole-of (the) flesh-of man (Job xii), i. e. *the spirit of every living being*. In such cases, each of the intermediate terms is *consequent* and *antecedent* at the same time; *consequent* to the preceding word, and *antecedent* to that which comes after it: thus, in the first example, the word רֹאשֵׁי is the consequent of לֵב, and the antecedent of עַם; and עַם is the consequent of רֹאשֵׁי and the antecedent of הָאָרֶץ — וְאֵלֶּה יְמֵי שְׁנֵי־חַיֵּי אַבְרָהָם (Gen. xxv. 6); וְגִבּוֹרֵי הַיָּל מְלָאכֶת עֲבֹדַת בֵּית-הָאֱלֹהִים (1 Chron. ix. 13).

* Some grammarians think that words of this description are in *apposition*, similar to nouns denoting weight, measure, time, &c., as, כֶּסֶף כְּפָרִים *two talents (of) silver*; אֵיפָה שְׂעִירִים *an ephah (of) barley*;—others are of opinion that they are elliptical, the real *consequent* being omitted; thus, אֲמָרִים אֲמָרֵי אֱמֶת *words, namely, words of truth*, &c., in the same manner as we find that the *antecedent* is sometimes omitted: thus, חֲמֹדוֹת אֶפֶה (Dan. ix) for אֵיִשׁ חֲמֹדוֹת.

212. A noun in a state of construction, followed by the same noun in the plural, is often used to express the superlative degree : thus, מֶלֶךְ מְלָכִים *King of kings*, i. e. *the greatest of kings* ; עֶבֶר עֲבָדִים *a slave of slaves*, i. e. *the most abject of slaves* ; קָרַט הַקְּרָטִים (Exod. xxvii, 34) ; נָשִׂי הַנְּשִׁמִּים (1 Kings viii. 28).

Dative.

213. The dative case is indicated by the prefix לְ or by the preposition אֶל (Art. 40. p. 37).

214. The sign of the dative is often used instead of the genitive to express the relation of property or possession : as, רָאִיתִי בֶן לְיֵשִׁי (1 Sam. xvi. 18) *I have seen a son (belonging) to Jesse*, i. e. *Jesse's son* ; בְּיָמֹור לְדָוִד *a Psalm to David*, i. e. *of David*. The לְ is frequently preceded by אֲשֶׁר : as, הָיָאן אֲשֶׁר לְאָבִיהָ (Gen. xxix. 9) ; and רָחֵל בָּאָה עִם הַצֹּאן אֲשֶׁר לְאִלְיָשָׁע (2 Kings v. 9) ; אֲבִיר הָרָעִים אֲשֶׁר לְשָׂאוֹל (1 Sam. xxi. 8).

Objective Case.

215. The *objective* is indicated by the particle אֶת or אֶת־ (Art. 41) : but it is used only when the noun is in a definite state* ; and even then it is frequently omitted. When this takes place, or when the noun is used indefinitely, the objective may be known by its

* By the *definite state* is meant, when the noun has the definite ה, or one of the possessive pronominal affixes ; or when it is in a state of construction, or when it is a proper name.

position after the verb*, which is either expressed or understood ; as בֵּן יִכְבֵּד אָב וְעֶבֶד אֲרָנָיו (Mal. i. 6.).

Ablative and Vocative Case.

216. The *Ablative* case is indicated by the prefixes, ב *in, with, &c.* מ *or מן from* (Art. 40).

217. The Hebrew has no particular form for the *Vocative* ; but it may easily be known by the general sense of the sentence :—

Compare הָיָם רָצָה וַיָּנוּס Ps. civ. 3. with v. 5. of the same chapter, מִמָּה לָךְ הָיָם כִּי תָנוּס.

NUMBER.

218. Generic terms of the singular number are often used to express the entire species ; as :—

* In the *inverted* style, where both the nominative and objective are often placed before or after the verb, they may be distinguished from each other by the agreement of the verb with the former. Thus, in the following example, בָּבוֹר הַחַמִּים יִנְחָלוּ (Prov. iii. 35), though both the objective and nominative *precede* the verb, yet it is evident that הַחַמִּים *wise (men)*, which is in the plural, must be the nominative, because the verb יִנְחָלוּ *they inherit*, agrees with it ; and בָּבוֹר must be the *objective* ; for were it the nominative, the verb must have been in the singular, יִנְחָל. So likewise in the following verse, תִּשָּׂע רָעָה הַמּוֹתֶת (Ps. xxxiv.) though both the nominative and objective follow the verb, yet it is evident that רָעָה *evil, f.* must be the nominative, because the verb תִּשָּׂע *she slays*, which is likewise feminine, agrees with it ; whereas רִשָּׁע being masculine, would require the verb יִמּוֹתֶת.

לְמִינֵהוּ מִהָעוֹף (Gen. vi. 20) *of the fowl after his kind, i. e. of fowls after their kind*; and I have וְעֶבֶד וְשֹׁפָרָה וְאִתָּן וְחֹמֹר וְאִתָּן וְאִתָּן *an ox, and an ass, and sheep, and a man servant, and a female servant* (Gen. xxxii. 5), i. e. *oxen, asses, &c.*

This is especially the case with patronymics; as, הָאֱמֹרִי *the Amorite*, הַכְּנַעֲנִי *the Canaanite*, i. e. *the Amorites, the Canaanites*; וִיטְרָא וִיטְרָא *and Israel saw, i. e. and the Israelites saw.*

219. Nouns which occur only in the plural or dual form (Art. 47): as, פָּנִים, חַיִּים, מַיִם*, drop the מ in the genitive, and take the plural pronominal affixes (p. 42), even when they are used in the sense of the singular: thus, פָּנִים *the countenance, face, or faces*, gen. פְּנֵי הַכְּרוּבִים *the faces of the cherubim*; פְּנֵי הַכְּרוּב *the face of the cherub*; פָּנִי (not פְּנִי) *my face*, פְּנֵיךְ *thy face*, &c., חַיִּים *life*, g. חַיִּי *the life of*, חַיִּי (not חֲיִי) *my life*, חַיִּיו *his life*, &c.†

220. The plural of nouns expressing dignity and majesty is generally used instead of the singular; thus:—

אֲדֹנָיִם, p. אֲדֹנָי † *Lord*; אֲדֹנִי, p. אֲדֹנִי *Lord-of*; אֲדֹנִי *my lord* (to

* The genitive of מַיִם *water* or *waters*, is מֵי or מֵימֵי; but the second מ must be retained when the word is used with pronominal affixes: thus, מֵימֵי הַיַּמִּיךָ *my water*.

† Words of this description have their adjectives, pronouns, and verbs mostly in the plural: as, קְדוֹשִׁים מַיִם *holy water*; פָּנִים נֹזְעִים *an angry countenance*; וַיֵּצְאוּ מִים רַבִּים (Num. xx. 11); הִפְּחָה מִי מְרִיבָה (Num. xx. 13). The agreement in such instances is merely *formal*. Sometimes, however, they have their adjectives, verbs, &c., in the singular number. (See Num. xix. 13; 1 Sam. iv. 16; Isa. xxx. 20).

† This is denominated *pluralis excellentiæ*, because it does not actually indicate plurality, but great dignity: so, likewise, בְּרָאִיךְ

distinguish it from אֲדֹנָי Lord, applied only to the *Divine Being* ; אֲדֹנָי *my Lords*. The rest of the plural affixes are used for the singular: as, אֲדֹנֶיךָ *thy Lord* (not אֲדֹנְךָ) ; אֲדֹנָיו *his Lord* (not אֲדֹנוּ), אֲדֹנָיו, &c. ; בָּעַל *a master, superior, possessor*, בָּעָלָיו *his master* ; בָּעָלֶיהָ *her master**.

The words אֱלֹהִים, אֱלֹהֵי, אֱלֹהֶיךָ, אֱלֹהֵינוּ, &c., though they have plural terminations, are often used with verbs, pronouns, &c., of the singular number, and must be rendered in the singular, when applied to the *Divine Being* : as, בָּרָא אֱלֹהִים, הוּא אֱלֹהֶיךָ *God created, he is thy God*†. But when these words are applied to heathen deities, they may be rendered either in the singular or plural number, according as they refer to one of those false gods, or to more than one: thus, כְּמוֹשׁ אֱלֹהֶיךָ (Judg. xi. 24) *Chemosh thy God* ; אֱלֹהֶיךָ (Gen. xxxi. 32) *thy Gods*. In the latter case, the adjectives, verbs, &c., are always expressed in the plural: as, אֱלֹהִים זָרִים *strange Gods* ; אֱלֹהֵי אֲשֶׁר יִלְכוּ—אֱלֹהֵיךָ יִשְׂרָאֵל (Exod. xxxii. i. 4).

Repetition of Nouns.

221. The same noun is sometimes repeated:—

1st.—To indicate emphasis and effect: as, צֶדֶק צֶדֶק תִּדְרֹךְ (Deut. xvi. 20) *justice, justice thou shalt follow, i. e. let it be thy*

thy Creator ; עֹשֶׂיךָ *thy Maker* ; these are, however, very seldom used in this form.

* But בָּעָלִי *my husband, master* ; בָּעָלָהּ *her husband*, are used in the singular.

† There are indeed examples where אֱלֹהִים occurs with plural verbs and plural adjectives, &c., but even then it is generally accompanied by some word indicating unity: thus, in Gen. i. 26. xi. 7., the verbs גִּבְרָה גְּעִיָּה are *plural*, yet the verbs וַיִּבְרָ וַיֵּאָמֶר are in the *singular*. In Josh. xxiv. 19. though the adjective קְרִיָּים is in the *plural*, the accompanying pronoun הוּא is in the *singular*.

constant aim ; אֶבְשָׁלוֹם בְּנִי בְנִי (2 Sam. xviii. 33) *O Absalom, my son, my son!*—אֶרֶץ אֶרֶץ אֶרֶץ (Jer. xxii. 29) *O earth, earth, earth, hear the word of the Lord!*

2nd.—To indicate multitude : נַעֲמָק הַשְּׂדִים בְּאֶרוֹת בְּאֶרוֹת הַמֶּר (Gen. xiv. 10). and the vale of Siddim (was) *pits, pits, slime*, i. e. *full of slime pits* ; הֶמְכָּרִים הֶמְכָּרִים (Exod. viii. 10) *heaps, heaps*, i. e. *a great many heaps*.

3rd.—To denote distribution : as בִּבְקָר בִּבְקָר (Exod. xxxii. 3) *in the morning, in the morning*, i. e. *every morning* ; יוֹם יוֹם *day, day*, i. e. *every day, or daily*.

4th.—To denote diversity ; in which case, the second noun takes (1) ; as (Deut. xxv. 13) *thou shalt not have in thy bag* אֶבֶן וְאֶבֶן *a stone and a stone*, i. e. *divers weights* ; בֵּלֶב וְלֵב יִדְבְּרוּ (Isa. xii. 3) *with heart and heart they speak*, i. e. *they speak with duplicity*.

CHAPTER III.

ADJECTIVES.

222. Adjectives are used either as qualifying words (Art. 83, 84), or as predicates (Art. 86).

In either case, they generally agree with their substantives in gender and number (Art. 86).

223. Adjectives are frequently used without their substantives : as, חָכָם *a wise*, (man) חֲכָמִים *wise* (men), חֲכָמוֹת *wise* (women), רַבָּה *a tender* (woman), &c.

224. In such cases, the adjective assumes the character of a noun, and is often susceptible of the same variations : חֲכָמֵי הַגּוֹלִים

the wise-(men) of nations, חֲכָמֵי הַבְּלָיִם his wise-(men), חֲכָמֶיךָ thy wise-(men), גְּדֹלָתוֹ his great-(men), גְּדֹלָתָהּ her great (men).

Degrees of Comparison.

225. Having already described (Art. 87) how the several degrees of comparison are expressed, we have only to add the following observations:—

1st.—that reciprocal comparison is denoted by the repetition of the כ, before the compared words: thus כְּכֹהֵן הָעָם signifies, *the people are like the priest*, but כְּכֹהֵן כָּעָם signifies, *the people are like the priest, and the priest is like the people.*

2nd.—That the superlative is often indicated—(A) by repeating the adjective: as עֲבֹק עֲבֹק *deep, deep*, i. e. *very deep*; רַע רַע יָאֲמֹר *bad, bad*, says the buyer, i. e. *the buyer says (before the purchase is made) it is very bad*:—(B) by adding the word מְאֹד *might, strength, very*, or מְאֹד מְאֹד *very, very*, i. e. *exceedingly good*:—(C) By adding one of the names of God—עִיר גְּדוֹלָה לְאֱלֹהִים *a city great to God*, i. e. *a very great city*; הַרְרֵי אֱלֹהִים *mountains of God**; אֲרָזֵי אֱלֹהִים *cedars of God*, i. e. *the highest mountains, the loftiest cedars*†;—(D) by the repetition of the noun (See Art. 212)‡; מֶלֶךְ מְלָכִים *King of kings*, עֶבֶד עֲבָדִים *slave of slaves*.

NUMERALS.

226. אַחַד and אֶחָד are always placed after the

* Intensity is often denoted in the same manner: as שְׁלֵהֶבֶת־יָהּ *a flame of God*, i. e. *a vehement flame*; מְאֵצְלָיָהּ *a darkness of God*, i. e. *very great darkness*.

† The positive, in a state of construction, or with the article, is sometimes used for the superlative: as, קְטָנוֹ בְּנָיו *the least of his children*, וְדָוִד הוּא הַקָּטָן *and David was the smallest*.

‡ In such cases the noun must be in the plural.

name of the thing numbered, and take the definite ה when the noun is used definitely : as, קָרַשׁ אֶחָד *one board*, הַקָּרַשׁ הָאֶחָד *the one board* ; מַחֲנֶה אֶחָת *one camp*, הַמַּחֲנֶה הָאֶחָת *the one camp*.

227. The rest of the cardinal numbers mostly precede their nouns, and never take the definite ה, except as explained hereafter : thus שְׁנֵי אַנְשִׁים or שְׁנֵי הָאֲנָשִׁים *two men*, שְׁנֵי הָאֲנָשִׁים or שְׁנֵי אַנְשִׁים *the two men* ; עֶשְׂרִים הַקָּרָשִׁים *twenty boards*, עֶשְׂרִים הַקָּרָשִׁים *the twenty boards*. (See Exod. xl. 12, 18 ; xli. 4, 7, 20, 24, 26, 27.)

Obs. 1.—The numerals are placed generally after the nouns when several things are specified and enumerated : as, (Gen. xxxii. 13—15) *and he took of that which came to his hand מִנְחָה a present, &c.* (consisting of) עֹזִים מְאֹתִים *she-goats, two hundred*, וְתִישִׁים עֶשְׂרִים *and he-goats, twenty* ; רְחֵלִים מְאֹתִים *ewes, two hundred*, וְאֵלִים עֶשְׂרִים *and rams, twenty, &c. &c.* (see likewise Num. vii. 13—88 ; xxvii. xxix. xxxi. 21—45)* : or when the numeral is the predicate : as, עֶשְׂרִים הָעֲמֻדֵיהֶם *their pillars (were) twenty*, וְעֶשְׂרִים הָעֲמֻדֵיהֶם *and their sockets (were) twenty*.

2.—The numerals receive the definite article when they refer to a number previously mentioned, or otherwise known, especially when the noun is omitted† : as, הָאַרְבָּעִים *the forty*, הָעֶשְׂרִים, הָעֶשְׂרִים (Gen. xviii. 29, 32), אַרְבָּעָה מְלָכִים אֶת־הַחֲמִישָׁה (Gen. xiv. 9), הָאֶחָד (Gen. xix. 9 ; xlii. 27).

* In such cases, the article is sometimes repeated before each of the numerals : as, הַשְּׁלִישִׁה וְהַשְּׁבַעִים וְהַמְּאֹתִים (Num. iii. 46).

† In the composite numbers from 11 to 20, we find the definite sometimes before the *decimal* or before the noun : thus, אֶל־שְׁנַיִם הָעֶשְׂרִים *the twenty-two* (Josh. iv. 4. 20).

4.—Above ten the name of the thing numbered may be either in the singular or plural: as, *אחד עשר יום* *eleven day*, i. e. *days* (Dent. i. 2); *אחד עשר כוכבים* *eleven stars* (Gen. xxxvii. 8)†; *אחת עשרה ערים* *thirteen cities*, *אחת עשרה שנה* *eleven years*; *שלוש עשרה ערים* or *שלוש עשרה עיר* *thirteen cities*; *עשרים ושתים* or *עשרים* *twenty boards*; *מאה אמה* or *מאות אמה* *a hundred cubits*; *אלף איש* *a thousand men*; *אלף פרשים* *a thousand horsemen*.

6.—מֵאָה *a hundred* (cons. מֵאָת, *p.* מֵאוֹת, dual, מֵאוֹתַי *two hundred*), though of the common gender, requires, on account of its feminine termination, the units which precede its plural (מֵאוֹת), to be of the cons. fem.: thus, שְׁלֹשׁ מֵאוֹת *three hundred* (not

† In this respect we must be guided by scriptural usage: for though we find *אֶלֶף אֶחָד עֶשְׂרֵי יוֹם*, yet it would not be correct to say *אֶלֶף בֶּן אֶחָד עֶשְׂרֵי בּוֹכֵב*, or *אֶלֶף בֶּן*.

שֵׁשׁ nor שְׁלֹשָׁה nor שְׁלֹשֶׁת מאות *אלף; שֵׁשׁ מאות *אלף *six hundred thousand* (not שְׁשֵׁה).

Obs. 7.—אלף *a thousand* (plural, אֲלָפִים *thousands*); dual, אֲלָפִים *two thousands* (cons. אֲלָפִי); though it is common to both genders, yet being considered as of the masculine gender, requires the plural termination ים, and the cons. *m.* units, from 3000 to 10,000 both inclusive: as, שְׁלֹשֶׁת אֲלָפִים *three thousands*†; עֶשְׂרֵת אֲלָפִים *ten thousands*; but above that number, אלף is used instead of אֲלָפִים: thus, עֶשְׂרֵת אֲלָפִים or שְׁנָיִם עֶשְׂרֵת אֲלָפִים *twelve thousand*; שִׁשָּׁה עֶשְׂרֵת אֲלָפִים *sixteen thousand*; שְׁנָיִם וְעֶשְ�רִים אֲלָפִים or שְׁנָיִם וְעֶשְ�רִים אֲלָפִים *twenty-two thousand*.

8.—The word אלף is sometimes repeated: as, שֵׁשׁ מאות אֲלָפִים וְחֲמִשָּׁתַּיִם אֲלָפִים *six hundred and seventy-five thousand*. This is likewise the case with the word שָׁנָה: as, מֵאָה שָׁנָה וְעֶשְ�רִים שָׁנָה וְשִׁבְעָה שָׁנִים *one hundred year, and twenty year, and seven years*, i. e. *one hundred and twenty-seven years*.

9.—Some of the cardinal numbers take the pronominal affixes: as, בֵּין שְׁנֵינוּ (Gen. xxxi. 37) *betwixt us two* (both); וְהָיוּ שְׁנֵיהֶם עֲרוֹמִים (Gen. ii. 25) *and they were both naked*; שְׁלֹשָׁתָם (Num. xii. 4) *ye three*; וְדָוִד בָּאֲלָפָיו וְדָוִד (1 Sam. xviii. 3) *Saul hath slain his thousands, and David his ten thousands*.

* Particular attention must be paid to the insertion or the omission of ו: thus, for instance, in the above number, if a ו were added to אלף, thus ואלף, שֵׁשׁ מאות ואלף the number would stand for 600 + 1000 = 1600. It would amount to the same were we to reverse the order and insert ו, thus שֵׁשׁ מאות ואלף; but, שֵׁשׁ מאות אלף without ו, stands for 600 × 1000 = 600,000. Thus likewise שֵׁשׁ מאות אלף is *two hundred thousand*; but שֵׁשׁ מאות אלף or שֵׁשׁ מאות אלף is *one thousand two hundred*.

† There are a few exceptions to these rules, especially in the later Hebrew.

Obs. 10.—Several of the numerals (besides שְׁנַיִם and שְׁתַּיִם), have a dual form, to express the addition of the same quantity : as, אַרְבָּעַתַּיִם *fourfold*, שִׁבְעַתַּיִם *sevenfold*.

11.—When the cardinal numbers are used distributively, they are repeated without the conjunctive ו : as, שְׁנַיִם שְׁנַיִם *two two*, i. e. *two and two*, or *by twos*; שִׁבְעָה שִׁבְעָה *seven seven*, i. e. *by sevens*.

12.—The cardinal numbers are sometimes used to express the adverbs פַּעַם *once*, פַּעַמַּיִם *twice*, &c. : as, לֹא אֶחָד וְלֹא שְׁתַּיִם (2 Kings vi. 10) *not once, nor twice**; שִׁבְעִים וְשִׁבְעָה (Gen. iv. 24) *seven and seventy fold, or times*.

228. The ordinal numbers extend only to ten. Above this number, the cardinals are used to express them. (Art. 91. p. 93).

229. Like other adjectives, they follow their nouns, with which they agree in gender†, and they take the definite ה when the noun is used definitely : thus, בֶּן שְׁנִי *a second son*; הַחֹדֶשׁ הַשֵּׁנִי *the second month*;

* These adverbs are, however, more generally expressed by the word פַּעַם *once*, פַּעַמַּיִם *twice*, שְׁלֹשׁ or שְׁלֹשׁ רְגָלִים *three times*, אַלְפֵּי פַּעַמַּיִם *a thousand times*, שִׁבְעִים וְשָׁנִים *seven years seven times*, i. e. *forty-nine years*: or by מֵנִים (from כֹּנֶה *to number*) עֶשְׂרֵת מֵנִים *ten times*.

† The ordinals ראשֹׁן, ראשֹׁנָה, agree likewise in number : as, הַיָּמִים הָרִאשֹׁנִים *the first days*, הַצָּרוֹת הָרִאשֹׁנוֹת *the first (former) troubles*; אֶת שִׁבְעַת הַפְּרוֹת הָרִאשֹׁנוֹת הַבְּרִיאוֹת *the first seven fat kine*.

בְּשָׁנָה הַשְּׁלִישִׁית *in the third month**; בַּחֹדֶשׁ הַשְּׁלִישִׁי *in the third year.†*

230. The cardinals אֶחָד, אֶחָת are frequently used for the ordinals ראשון, ראשונה, and the noun is sometimes omitted: as, בְּאַחַד (Gen. viii. 5) *on the first (day) of the month*, lit. *in one (day) to the month*; וַיְהִי בְּאַחַת וְעֶשְׂרִי-אֶלְפִּים שָׁנָה בְּרִאשֹׁן בְּאַחַד לַחֹדֶשׁ (Gen. viii. 13) *and it came to pass in the six hundredth and first year, in the first (month), the first (day) of the month*: so likewise בְּעֶשְׂרִי (ibid. v. 5) *in the tenth (month)*.

CHAPTER IV.

PRONOUNS.

231. The distinct pronouns, as well as the pronominal affixes, are often introduced for the sake of emphasis, explanation, &c., (Art. 192) together with the nouns for which they stand: as, הִנֵּה יֹלְדָה מְלָכָה גַם הִיא בָּנִים (Gen. xxii. 20) *behold Milcha, she has also born children*; וַיִּמְעַן הָרָעַת טוֹב וְרָע לֹא תֹאכַל מִמֶּנּוּ (Gen. ii. 17) *and of the tree of knowledge of good and evil, thou shalt not eat of it*; וַיִּבְרָאֶהָ אֹת תְּרוּמַת יְהוָה (Exod. xxxv. 5) lit. *he shall bring her (it) the offering*

* שְׁלִישִׁית הַשָּׁנָה, signifies *the third part of a year* (Art. 92).

† Some of the ordinals are used in the plural, the noun being omitted: as, שְׁנַיִם (for שְׁנַיִם *second (stories)*; שְׁלִישִׁים (for שְׁלִישִׁים *third (stories)*. (See Gen. vi. 15.)

of the Lord, i. e. *he shall bring it, namely, the offering of the Lord.*

232. For the same purpose, or by way of antithesis, are the distinct pronouns introduced, together with the verbs in which they are included: as, (Gen. xxi. 24) *and Abraham said* אֲנִי אֶשָּׁבַע *I-will-swear*, lit. *I, I-will-swear*; אַתָּה תִּבְחַר אֲנִי (Job xxxiv. 33), lit. *thou, thou shalt choose but not I*; הֵמָּה יֵאָבְדוּ וְאַתָּה תִּעָמָד (Ps. cii. 27), lit. *they, they-shall-perish, but thou, thou shalt endure.*

Obs.—The distinct pronoun thus repeated, must be in the nominative, in whatever case the other pronouns may happen to be: as, וְלֵיֵשֶׁת נִם הוּא יֵלֶד-בֶּן (Gen. iv. 26) *and to Seth, to him also* (Heb *he—not* לוֹ) *there was born a son*; בְּרַכֵּנִי נִם אֲנִי אָבִי (Gen. xxvii. 38) *bless me, even me* (Heb. *even I*, not אֲתִי) *O my father!*—יְהוּדָה אֲמָה יוֹדִיךָ אֲחִיךָ (Gen. xlix. 8) lit. *Judah, thou, they-shall praise thee, thy brethren*, i. e. *but thou, O Judah! thy brethren shall praise thee*, this being the antithesis of *Cursed be their anger*, in the preceding verse.

233. When a pronoun is the subject of a sentence, and the predicate is either a noun, adjective, or participle (not a verb), it includes the *copula*: as, אֲנִי יְהוָה *I (am) the Lord*; אַתָּה עֲרוֹם *thou art naked.* (See Art. 162.)

234. The nominative pronouns of the third person are often used as demonstrative pronouns (Art. 97, 98). They are likewise used for the word *same*: as, הוּא הַסֹּבֵב (Gen. ii. 13) *the same that compasseth*; הִיא הָאִשָּׁה (Gen. xxiv. 44) *the same is the woman*; הֵמָּה הַגִּבּוֹרִים (Gen. vi. 4).

235. The objective pronominal affixes can, strictly speaking, be only joined to transitive verbs; nevertheless we find some instances in which they are found with intransitive verbs: as, **לֹא יֵגֵרְךָ רָע** *evil cannot dwell (with) thee* (Ps. v. 4); **וַיִּזְעֻקוּךָ** *and-they-cried (to) thee* (Neh. ix. 28); **נָתַתָּנִי** *thou hast given (to) me* (Josh. xv. 19); **יָצְאוּנִי** *they are gone (from) me* (Jer. x. 20).

236. The relative pronoun **אֲשֶׁר** is not susceptible of any variation (Art. 99). It admits, however, of the prefixes **מ**, **ל**, **ב**, **ב**, namely, when the antecedent is omitted; as in the following examples:—

(Gen. xxi. 17.) **בִּי שָׁמַע אֱלֹהִים אֶת קוֹל הַנֶּעַר בְּאֲשֶׁר הוּא שָׁם**
For God has heard the voice of the lad in which he is there, i. e. in the place in which, &c.

(Gen. xxvii. 4.) **עֲשֵׂה לִי מִמַּעֲמִים כַּאֲשֶׁר אֶהְבֵּתִי**
Make unto me savoury meat as which I love, i. e. such (savoury meat) as that, &c.

(Gen. xliii. 16.) **וַיֹּאמֶר לְאִשָּׁר עַל בֵּיתוֹ**
And he said to-who was (appointed) over his house, i. e. to the man who was appointed, or to the ruler who, &c.

(Ruth ii. 9.) **וְשָׁתִית מֵאֲשֶׁר יִשְׁאַבּוּן הַנְּעָרִים**
And thou shalt drink from which, i. e. from (the water which) the young men will draw.

237. The relative is sometimes omitted: as, **בְּאֶרֶץ לֹא לָהֶם** (Gen. xv. 13) *in a land which (belongs) not to them.* (See Art. 193.)

238. The adjective pronouns, *each, every, either, any, one, none, one another, whoever, &c. &c.*, for which the Hebrew has no distinct words, are chiefly expressed by the repetition of the noun (Art. 221), or by periphrastic expressions, consisting of the words *איש* *man*, *כָּל* *all*, *דָּבָר* *a thing*, in combination with some word or phrase (see the following examples).

(Gen. xv. 10.) *וַיִּתֵּן אִישׁ בְּתָרוֹ לְקַרְאֵת רֵעֵהוּ*
And he placed each piece one against another†.*

(Gen. xxxiv. 25.) *וַיִּקְחוּ—אִישׁ חֶרְבוֹ*
And they took each his sword.

(Exod. xvi. 29.) *שָׁבוּ אִישׁ תַּחֲתָיו אֵל יֵצֵא אִישׁ מִמְּקוֹמוֹ*
Abide ye every man in his place, let no man † go out of his place.

(Exod. xxxiv. 3.) *וְאִישׁ לֹא יַעֲלֶה עִמָּךְ וְגַם אִישׁ אֶל יֵרָא*
And no man shall come up with thee, neither let any man be seen.

(Gen. xlv. 1.) *הוֹצִיאוּ כָּל-אִישׁ מֵעָלַי*
Cause every one to go out from me.

(Gen. xxiii. 6.) *אִישׁ מִמֶּנּוּ—לֹא יִכָּלֶה*
None of us shall withhold §.

(Exod. xxx. 33.) *אִישׁ אֲשֶׁר יִרְקַח כְּמֹדוֹ*
Whosoever || compoundeth any like it.

(Exod. x. 24.) *לֹא רָאוּ אִישׁ אֶת-אֶחָיו וְלֹא קָמוּ אִישׁ מִתַּחֲתָיו*
They saw not one another¶, neither rose any one from his place.

* lit. His piece. † lit. His neighbour. ‡ lit. Let not any man go out. § lit. A man of us shall not. || lit. Any man who shall, &c.

¶ lit. They saw not a man his brother. Feminine *אֶל אֶחֻתָּהּ*
 (Gen. xxvi. 3).

כָּל-הַרֹג קַיִן (Gen. iv. 15.)

Whosoever slays Cain,

לֹא תַעֲשֶׂה כָּל * מְלָאכָה (Exod. xx. 10.)

Thou shalt not do any work.

כָּל דָּבָר every thing ; לֹא דָבָר nothing ; אִין כָּל nothing whatever.

239. The reflex pronouns, *myself, thyself, &c.*, are mostly expressed by the form *Hithpacl*. Sometimes, however, they are indicated by the word נֶפֶשׁ *soul*, עֶצֶם *bone, substance*, or by some other word indicative of a part of the human body: as, אָהַב נֶפְשׁוֹ *he that loves himself*; עָל קִימוֹ נִפְשָׁם *they had decreed for themselves*; בַּעֲצָם הַיּוֹם הַזֶּה *in the selfsame day*; וַתִּצְחַק שָׂרָה בְּקִרְבָּהּ *and Sarah laughed within herself*.

Obs.—In a few instances we find the *objective* pronouns used instead of the reflex: thus, וַיִּרְעוּ הָרֹעִים אוֹתָם *and the shepherds fed themselves* (Ezek. xxxiv. 5); וַיֵּרָא יִשְׁמָרִי בְּנִי וַיִּזְרָאֵל אוֹתָם בָּרַע (Exod. v. 19).

CHAPTER V.

VERBS.

The verb הָיָה is used:—

1st.—To express absolute existence: as, יְהוָה הָיָה *the Lord was, is, and shall be*.

* But לֹא תַעֲשֶׂה כָּל-הַמְּלָאכָה would signify *thou shalt not do the whole of the work*, and would imply that part of it might be done.

2nd.—To represent the copula in propositions relating to *past* and *future* time (Art. 162, 168).

3rd.—To denote past or future* possession; in which case it is accompanied by the dative pronouns, or by the sign of the dative ל, and is then equivalent to the English verb *to have*: as, בָּנִים רַבִּים הָיוּ לוֹ *many sons were to him, i. e. he had many children*; לָךְ זֵיתִים יִהְיוּ *olive trees shall be to thee, i. e. thou shalt or wilt have*; כָּרֶם הָיָה לְשֹׁלֹמֹה *Solomon had a vineyard* †.

4th.—To mark transition from one state or condition into another: as, יְהִי לְתַנִּין *it shall become a serpent*; וַיְהִי לְתַנִּין *and it became a serpent* (Exod. vii. 9, 10); הָיְתָה לָמַס *she has become tributary* ‡ (Lam. i. 1); כִּסְפֶךָ הָיָה לְסָגִים : אֵיכָה הִיתָה לְזוֹנָה קָרְיָה נֶאֱמָנָה (Isa. i).

240. Obs. 1.—With participles, it is mostly used to indicate past or future continued action: as, יוֹכֵף הָיָה רָעָה (Gen. xxxvii. 2)

* Present possession is commonly indicated by the dative pronouns, the copula being omitted: as, לִי שְׁתֵּי בָנוֹת *behold now, I have two daughters*; כָּל אֲשֶׁר לָךְ *whatsoever thou hast* (Gen. xix. 8, 12): or by יֵשׁ, יֵשׁ *there is*; as, יֵשׁ לִי רֵב *I have enough*; יֵשׁ לָכֶם אֵב אוֹ אָה : יֵשׁ־לָנוּ אֵב זָקֵן (Gen. xlv). See the various examples in Part I. p. 94.

† Sometimes, however, the verb is omitted: as, וְלָהּ יִשְׁפָּחָה מִצְרִית *and she had an Egyptian handmaid* (Gen. xvi. 1).

‡ The ל is omitted when the noun has the prefix כ: as, הִיתָה כַּאֲלֻמָּנָה (Lam. i. 1) *she is become as a widow*; הֵן הָאָדָם (Gen. iii. 22).

Joseph was feeding the flock, &c.; וַיִּגְדֵּם יְהוֹי רְעִים בַּמִּדְבָּר אֲרֻבַּעִים שָׁנָה (Num. xiv. 22) *and your children shall be feeding (wandering) in the wilderness forty years*; הַבָּקָר הָיוּ חֹרְשִׁים (Job i. 14) *the oxen were ploughing**: וּמִשָּׁרָה הָיָה רָעָה אֶת צֹאן יִתְרוֹ חֲתָנוֹ (Exod. iii. 1) וַיְהִי יִשְׂאֹל אֵיב אֶת־דָּוִד בְּלִי־יָמִים (1 Sam. xviii. 29).

241. *Obs. 2.*—Before infinitives having the prefix ל, it has the same force as the adverb *about*, indicating any approaching event: as, וַיְהִי הַשֶּׁמֶשׁ לָבוֹא (Gen. xv. 12) *and the sun was about to go down, i. e. and it was about the time when the sun was going down*; וַיְהִי הַשַּׁעַר לִסְגֹּר (Josh. ii. 5) *and it was about the shutting of the gate, or when the gate was to be shut†.*

242. *Obs. 3.*—Lastly, it is often used impersonally, at the introduction of a narrative, or in the middle of a discourse; and must then be rendered by *it happened, it shall happen, it came to pass, &c.*: as, וַיְהִי לְמִן יָמִים (Gen. iv. 3) *and it came to pass after some days that, &c.*: וְהָיָה כִּי יֵרְאוּ אֹתָךְ הַמִּצְרִיִּם (Gen. xii. 12) *and it shall come to pass, when the Egyptians shall see thee, that, &c.*: וַיְהִי הַנְּעִרָה אֲשֶׁר אָמַר אֱלֹהֶיךָ (Gen. v. 14): וַיְהִי כְּבֹא אֲבָרָם (Gen. xxiv. 14).

* The verb הָיָה is, however, frequently omitted: as, וְרוּחַ אֱלֹהִים, וַיִּרְחַף (Gen. i. 1) *and the spirit of God was moving (brooding)*: וְהוּא הָיָה יֹשֵׁב (Gen. xviii. 1) *for he was sitting*: וְהָיָה אֲתֵּי אֶת־עֶקֶב: וַיִּטָּרָה הָיְתָה שְׂמִיעַת (Ibid. 10) *for it shall be to eat, i. e. he shall be an object of prey to any one.*

† Various idiomatic expressions, which cannot be rendered literally into English, are formed by this verb and the infinitive: as, (Deut. xxxi. 7) *and I will hide my face from them* וַיְהִי לְאָכַל *and they shall be devoured, lit. and he shall be to eat, i. e. he shall be an object of prey to any one.*

TENSES.

Present Tense.

243. Hebrew verbs have no form whereby *present time* can be indicated. The progress of an action at the time of speaking can, therefore, only be inferred from the juxtaposition of the participles (verbal nouns* or names of the *agents* and *patients*), with their respective *subjects*, in the same manner as is done in *nominal propositions* (Art. 169) relating to present time: thus, אֲנִי אֹהֵב *I (am) loving*, or *I love*, אָהַבְתָּ אֶתָּה אֲהוּב *thou (art) loved*; הוֹלֵךְ אַבְרָהָם *Abraham (is) walking*. (See Art. 124. Obs. 4).

244. *Obs.*—In the same manner as nominal propositions may be expressed in the *past* and in the *future* by the aid of the verb הָיָה *to be* (Art. 162); so likewise may *verbal propositions*: as, אִישׁ הָיָה עֹמֵר *Joseph WAS FEEDING*; יֹסֵף הָיָה רֹעֶה (Gen. xxvii. 2) אִישׁ אֶמְלֵי (Ez. xliii. 6) *a man WAS STANDING near me*; יְהוָה יִהְיֶה שֹׁמֵעַ (Jud. xi. 14) *the Lord SHALL BE HEARING* (See Art. 240).

* Hence it is that these words are varied by gender, even when they are used to express the first person of the present tense: as, אֲנִי אֹהֵב *m.*, אֲנִי אֹהֶבֶת *f.* *I love*: whereas no such distinction is made in the *past* and *future* tenses, אֲהַבְתִּי, אֲהַבְתָּ, אֲהַבְתֶּם, אֲהַבְתִּי, אֲהַבְתֶּם, אֲהַבְתֶּם, being common to both *genders*. Hence, likewise, the reason why, in the present tense, the *subject* and *predicate* must be expressed in separate words; whereas in the *past* and *future* tenses, they are expressed in one word, when the subject happens to be a *pronoun*.

245. But the verb *to be* is often omitted*, especially when the time may be known from the context, or from some word which marks the time: as, (Gen. i. 2) *and the earth הָיְתָה was without form and void; and darkness (was) upon the face of the deep; and the spirit of God מְרַחֵץ (was) brooding upon, &c.; וְהוּא יוֹשֵׁב (Gen. xviii. 1) and he (was) sitting; וְהוּא עֹמֵד (Ibid.) and he (was) standing; מָחָר אֲנִי נֹצֵחַ (Exod. xvii. 9) to-morrow I shall be standing; הִנְנִי מֵבִיא מָחָר אֶרְבָּה (Exod. x. 5).*

Past and Future Tenses.

246. The *past* and *future* tenses are indicated by the form of the verb. The past by the *affixes*, the future by *prefixes* (Art. 116—117): as, אָמַר, לְמַדְתִּי.

But either of these tenses having the prefix ו *and*, which shows that they are connected with a preceding verb, must be construed in the same time (and frequently in the same mood) in which the preceding verb happens to be: thus, אָמַר *he said*, וְאָמַר *he called and said*; but, preceded by a *future*, it must be rendered in the future; as in Gen. xlv. 33, *and it shall come to pass וְאָמַר פַּרְעֹה אֲלֵיכֶם וְקָרָא בִּי when Pharaoh SHALL CALL you, and SHALL SAY†; thus*

* Many grammarians, not attending to this circumstance, have been led into the erroneous opinion that participles are capable of representing all the tenses. Nothing is, however, more common in Hebrew than the ellipsis of the verb *to be*.

† The principle upon which this and the following rules are founded, appears to be this—that the conjunction ו joins the same moods and tenses; nor will this appear so strange, when it is

likewise, אָמַרְתָּ *thou didst say*; דִּבַּרְתָּ וְאָמַרְתָּ *thou hast spoken and said*; but דִּבֵּר ·· וְאָמַרְתָּ * *speaking, and say*; תִּדְבֹּר וְאָמַרְתָּ *thou shalt speak, and shalt say*.

247. *Obs. 1.*—The ו receives in both cases (:), (·), or *shurek* for its vowel-point†. It is the same with the *future tense*: thus, יֹאמְרוּ signifies *they shall or will say*; יִשְׁאָלוּ (Deut. xxxii. 7) *ask*. . and *they will say*, but בָּאוּ וַיֹּאמְרוּ (Exod. v. 1) signifies, *they came and said*; וְאָמַר (Ezek. iii. 15) *and I shall say*, but וְאָמַרְתִּי (Ex. iii. 16, 17) signifies, *I have visited and I HAVE SAID*; יֹאמֵר he shall say, וַיֹּאמֶר and he SAID‡. (See Art. 119.)

248. *Obs. 2.*—When a future is thus used to express past time, the prefix ו has always the vowel point (·) with dagesh in the following letter, or (ַ) when the following letter does not admit dagesh

considered that the ו often supplies the place of *subjects, predicates*, and even *negative particles*, when either of them have been mentioned in a preceding member of a sentence.

* In such cases, the accent of the first and second person singular is removed to the ultimate syllable: as, וְדִבַּרְתִּי-דִבַּרְתִּי; except verbs whose third radical is a quiescent letter: as, וְרָאִיתִי, וְקִמַּצְתָּ.

† Except when the accent happens to come immediately after ו: וְחָיָה which may be rendered, *and he shall live*, or *he did live* (see Num. xxi. 8, 9).

‡ The accent is, in such cases, removed to the *penultimate*, provided neither *dagesh kazak*, nor *sh'va* final succeeds such vowel, and the word is not in pause; otherwise the accent retains its place: as, וַיִּשְׁקָר, וַיִּשָּׂא, וַיִּשְׁקָר. It is owing to the removal of the accent that the final long vowel of verbs is sometimes changed into a short vowel: thus, וְקָם, וַיִּקָּם, וַיִּקָּם, וַיִּקָּם; and for the same reason the radical ה of verbs of the Sixth Conjugation is dropped: thus, וַיִּבְנֶה—וַיִּבְנֶה: וַיִּבְנֶה—וַיִּבְנֶה.

(see the preceding examples); whereas the conjunctive ו has always (:), (.), or *shurek* for its vowel point (see note, p. 38).

249. *Obs. 3.*—This tense is often found at the beginning of chapters and books (as in Gen. ii. vi. vii. Levit. i. &c.), where, of course, no other verb can precede it; but this occurs only in historical narratives, which necessarily refer to past time, and where no mistake can possibly arise. Besides, the vowel of the ו fully indicates, in all such instances, that the verb must be construed in the past.

250. *Obs. 4.*—These converted tenses are never used unless preceded by the prefix ו; in every other instance, the *simple past* and the *simple future* are used.

251. *Obs. 5.*—Hence it is that in the converted tenses the verbs must precede their subjects: as, וַיֹּאמֶר אֱלֹהִים (Gen. i. 3) *and he said God*, i.e. *and God said*; וְאָמַר פַּרְעֹה (Exod. xiv. 3) *and he shall say, Pharaoh*, i.e. *and Pharaoh shall say*; וְאָמַר הַכֹּהֵן; וְאָמְרָה הָאִשָּׁה (Num. v.): but the simple tenses may have their subjects *before* or *after* them: thus, בָּרָא אֱלֹהִים (Gen. i. 1) *he created*, namely, *God*, i.e. *God created*; וְהָאָרֶץ הָיְתָה (Ibid. 2) *and the earth was*; יֵלֶךְ מִלְאָכִי לְפָנָיִךְ (Exod. xxxiii. 23) or מִלְאָכִי יֵלֶךְ לְפָנָיִךְ (Exod. xxxii. 34) *mine angel shall go before thee*.

252. *Obs. 6.*—There is no difference whatever in point of signification between the simple and converted tenses. Those that represent the past are used for the *Imperfect*, *Perfect*, and *Pluperfect*. אָמַר may, therefore, be rendered—*he said*, *he HAS said*, *he HAD said*: so likewise וַיֹּאמֶר* may be rendered—*and he said*,

* The predominant sense of this converted tense is that of the *Imperfect*. It is mostly used in narratives, for which reason it is denominated by some grammarians, the *historical tense*.

and he HAS said, and he HAD said. The context alone can determine in which of these three senses either of the verbs are used. It is the same with the future tenses: as, יֵאָמֵר *he shall say*, יֵאָמְרוּ *and he shall say*; יְהִי *they shall be*, יְהִיּוּ *and they shall be*. (See Art. 255).

253. *Obs. 7.*—When the same verb occurs twice in the same sentence*, and the clauses are in opposition, the first takes commonly the converted form, and the second the simple form: as, וַיִּקְרָא אֱלֹהִים לְאֹר יוֹם וּלְחֹשֶׁךְ לָיְלָה (Gen. i. 5, 8, 10); וַיְהִי הַבֶּל רָעָה צֹאן וּמִן הָיָה עֶבֶד אֲדָמָה (Gen. iv. 2); see *v.* 3—4, 4—5, of the same chapter, and xi. 3, xxxv. 19, &c. FUTURE, וְאִכְלֹתֶם בְּיֵטֶר בְּגִיבֶם וּבְיֵטֶר בְּנוֹתֵיכֶם תֹּאכְלֹוּ (Lev. xxvi. 29); וְהָיְתָה אֶרְצְכֶם שְׂמֵמָה וְעָרֵיכֶם יְהִיוּ חָרָבָה (Ibid. 33.—See likewise *v.* 42, and Num. v. 17.—Deut. xxviii. 12, 13).

254. The following passages in which the same verbs are construed differently, according as they are preceded by a *past* or by a *future* tense, are inserted here for the purpose of still further elucidating the preceding remarks respecting the tenses.

Examples of verbs of the past with the prefix **h** retaining their past signification, in consequence of their being preceded by a simple past tense.

Examples of verbs assuming a future signification in consequence of being preceded by a simple future or by an imperative.

past. past.
אִישׁ הָיָה בְּאֶרֶץ עֵינָן וְהָיָה
(Job i. 1.)

וְלֹא יִקְרָא עוֹד ^{fut.}
אֶת־שְׁמִי אֲבָרָם וְהָיָה שְׁמִי ^{c. fut.}
(Gen. xvii. 5.)
קָה לִי וְהָיָה ^{c. fut.} ^{imp.}
(Gen. vi. 21.)

* Or even in two consecutive verses, as in Gen. iv. 4, 5.

| | |
|--|---|
| <p>^{past.} נָשָׂא אֵוִיל כְּרֹדֶךָ וְאָכַל לֶחֶם
(2 Kings xxv. 27, 29.)</p> | <p>^{c. fut.} יֵשָׁא בְרָעָה וְתָלָה וְאָכַל הָעוֹף
(Gen. xl. 19.)</p> <p>^{subjunc.} פֶּן יִשְׁלַח יָדוֹ וְלָקַח וְאָכַל
(Gen. iii. 22.)</p> |
| <p>^{past.} וַיַּעֲקֹב שָׁמַע וְהִתְהַרִישׁ
(Gen. xxxiv. 5.)</p> | <p>וְאִשָּׁה כִּי תִדְרַר וְשָׁמַע וְהִתְהַרִישׁ
(Num. xxx. 5, 4.)</p> |

Examples of future verbs assuming a past signification, in consequence of being preceded by a simple past tense.

| | |
|--|--|
| <p>^{c. past.} אִישׁ רִיב ^{c. past.} הָיִיתִי וְאָזַעַק וְאָרָאָה
(Judg. xii. 2—4.)</p> | <p>^{c. past.} וַיִּשְׁבְּתִי ^{c. past.} וְאִבְבָּה וְאִתְאַבְּלָה
וְאֵהִי צָם * וּמִתְפַּלֵּל †
(Neh. i. 4—5.)</p> |
| <p>^{c. past.} נָשָׂא וַיַּעַל וַיִּנָּח וַיִּכְסּ וַתִּחַשֵּׁן
וַיֵּאכַל
(Exod. x. 14, 15.)</p> | |

Examples of verbs in the future having the prefix ׀, and yet retaining their future signification, on account of being preceded by a simple future or an imperative.

| | |
|---|--|
| <p>^{fut.} אֲרִדָּה-נָא וְאָרָאָה
(Gen. xviii. 21.)</p> | <p>^{fut.} הֲרִפָּה מִמֶּנִּי וְאִלְכָה וְאִבְבָּה
(Judg. xi. 37.)</p> |
| <p>^{fut.} נִטָּה יָרֵךְ... וַיַּעַל... וַיֵּאכַל...
(Exod. x. 12.)</p> | |

Use and Application of the Tenses.

255. The predominant use of the Tenses is the same in Hebrew as in other languages, viz. —

* It has already been observed that the participle with the verb *to be* expresses continued or repeated action.

† For וַיֵּאֱכַל, as nothing is more common in Hebrew than the ellipsis of the verb יָהִי.

The PRESENT indicates the conjoined existence of the *subject* and *predicate* at the time of speaking, and, of course, that the action is in a progressive state*: as, **מָה הַדָּבָר הַזֶּה אֲשֶׁר אַתָּה עוֹשֶׂה לָעָם מִדּוּעַ** אַתָּה יוֹשֵׁב לְבַדְּךָ (Exod. xviii. 14) *What (is) this thing that thou doest (art doing) to the people? Why sittest thou (art thou sitting) alone?*—**אֲדַנִּי יוֹדֵעַ כִּי הַיְלָדִים רַפִּים** (Gen. xxiii. 13) *My lord knoweth that the children are tender (young);*—**תָּבֵן אֵין נֶתָן לַעֲבָדֶיךָ וּלְבָנִים אֹמְרִים** לָנוּ עָשׂוּ וְהִנֵּה עֲבָדֶיךָ מְפִים (Exod. v. 16).

The PAST Tenses are used to represent the conjoint existence of the *subject* and *predicate* at a time prior to that of speaking, without expressing whether the time is completely past, and the action is completely finished or not, nor whether it has any reference to another point of time specified in the sentence; these must be inferred from the context†: as, **וַיְהִי כִּכְרֹךְ** אֶת־שָׂרָה כַּאֲשֶׁר אָמַר וַיַּעַשׂ יְהוָה לְשָׂרָה כַּאֲשֶׁר דִּבֶּר (Gen. xxi. 1) *And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken;*

* This appears to be the characteristic of the active participles, and therefore all the tenses which are compounded of them, whether the verb *to be* is expressed or understood, indicate the action in a state of progress.

† The want of distinct forms for the subdivisions of the *past*, occasions no difficulty whatever; for the same circumstances which, in other languages, induce a writer or speaker to make use of either of the subdivisions, easily show in what sense the Hebrew *past* is to be understood.

יְהוָה צְבָאוֹת אֶת־עַדְרוֹ (Zech. x. 3) *The Lord of hosts hath visited his flock*; בִּי שְׁמָעָה בְּשָׂרָה מִזֹּאֵב בִּי (Ruth i. 6) *For she had heard in the field (country) of Moab, that the Lord had visited his people.*

The FUTURE is used to indicate the conjoint existence of the *subject* and *predicate* in a time subsequent to that of speaking*: as, גֵּר יִהְיֶה זְרַעְךָ (Gen. xv. 13) *thy seed will be a stranger*; וְאַתָּה תָּבוֹא אֶל־אֲבֹתֶיךָ (Gen. xv. 15) *and thou shalt come to thy fathers in peace, thou shalt be buried in a good old age*; וְהָיָה מִקֵּין שִׁבְעִים שָׁנָה יִפְקֹד יְהוָה אֶת־צָר (Isa. xxiii. 17) *and it shall come to pass after the end of seventy years, that the Lord will visit Tyre*; אֲמַר אוֹיֵב אֶרְדֶּף אֲשִׁיג אֶחְלַק שָׁלַל תִּמְלֹאמוּ נַפְשִׁי אֲרִיק חֲרָבִי the enemy said, *I will pursue, I will overtake, I will divide the spoil: my desire shall be satisfied upon them†; I will draw my sword, my hand shall destroy them‡* (Exod. xv. 9).

* Some grammarians consider this tense as an *aorist*, others as a *present tense*: but though this form of the verb is used in some instances to express *present* time, yet there can be no doubt that its *predominant* use is to express *future* time. It has, therefore, very justly been considered by the ancient grammarians, as well as by Gesenius, as a future tense,

† Literally, *my soul shall be full of them*: i. e. *my soul shall be satiated with vengeance.*

‡ We have here a beautiful specimen of the *figure* which rhetoricians call *asyndeton*. The inspired poet, by omitting the conjunctive

256. The Hebrews use their present tense where in English we commonly use the imperfect :

1st.—In imagery, or in the recital of dreams and visions, when the narrator represents a past occurrence, in the same manner as he, or the person of whom he speaks, originally saw it, and as if it were still present to him. Such recitals are generally introduced by the word *וַהֲגִיד* and *behold*, being an invitation to the hearer to place himself in the same situation : as, *וַהֲגִיד סֵלֶם מֵצֵב אֲרָצָה, וַיֵּרְאוּ בוֹ מַנְיָע הַשְּׁמַיִמָּה וַהֲגִיד מֶלֶאכִי יְאֱלֹהִים עֲלֵי־ם וַיֵּרְאוּ בוֹ* (Gen. xxviii. 12) lit. *And he dreamed, and behold, a ladder placed upon the earth, and its top reaching towards heaven ; and behold, angels of God ascending and descending upon it.* (See also Gen. xl. xli.)

וַהֲגִיד יְהוָה עָבֹר וְרוּחַ גְּדוֹלָה וַהֲזֹק מִפָּרֶק הָרִים וּמִשִּׁפָּר סָלְעִים לִפְנֵי יְהוָה : לֹא בְרוּחַ יְהוָה וְאַחֵר הָרוּחַ רָעַשׁ לֹא בְרָעַשׁ יְהוָה : וְאַחֵר הָרָעַשׁ אֵשׁ לֹא בָאֵשׁ יְהוָה וְאַחֵר הָאֵשׁ קוֹל דְּמָמָה דָּמָה : וַיְהִי פִשְׁמֵעַ אֱלֹהֵיו וַיִּלֵּט פָּנָיו בְּאַדְמָתוֹ : (1 Kings xix. 11—13.)
lit. *And behold, the Lord passing by, and a great and strong wind disjoining mountains, and shivering rocks before the Lord ; not in the wind (is) the Lord ; and after the wind an earthquake ; not in the earthquake (is) the Lord : and after the earthquake a fire ; not in the fire (is) the Lord ; and after the fire a still soft voice*. And when Elijah heard it, he wrapped his face in his mantle, &c.*

י before each verb, marks not only the vehemence of the passion with which the Egyptians were animated, but likewise the ease and the rapidity with which they imagined they could satisfy their thirst of vengeance. (Compare Cæsar's *veni, vidi, vici*.) Nor is the next passage less beautiful : *נִשְׁבַּתָּ בְּרוּחַךְ בְּסִמּוֹ יָם* a *breath of air from the Lord was sufficient to blast all these towering hopes, and to annihilate the proud boasters.*

* It was the voice of Mercy,—the gentle voice of Truth which is never heard amidst destroying elements. Well might the holy

257. *2nd.*—When a whole phrase is used as explanatory of a preceding verb, or as its objective case, and the phrase indicates an action or event, or circumstance which existed at a time contemporary with that which is denoted by the preceding verb: as, (Gen. iii. 7) וַיָּדְעוּ *and they knew* (not כִּי עָרְוִים הָיוּ *that they were naked*), but כִּי עָרְוִים הֵם *that they are naked**, because that which they *knew* was not their *past condition*, but their condition at the time when they attained this knowledge†; וַתֵּרָא כִּי מְתַאֲמָצֶת הִיא לָלֶכֶת (Ruth i. 18) lit. *And she saw that she is persisting to go*; וַיֵּרָא יַעֲקֹב כִּי יֵשֶׁת־אֶשְׁכֹּר בְּמִצְרָיִם (Gen. xlii. 1) lit. *and Jacob saw that there is corn*, &c. So likewise, וַיֵּרָא וַהֲגִידָה (Gen. xviii. 1) *And he saw, and behold*, three men are standing by him (not stood), because the two circumstances happened at the same time.

258. The *Present Tense* is used in Hebrew, in some cases where we use in English the future: viz.

prophet, contrasting his own burning zeal with the soothing voice of Divine Mercy, “hide his face in a mantle.” The sublimity of this passage, and the moral truths to be drawn from it, need scarcely be pointed out to the student.

* Accustomed as we are in modern language to relate all past events in the historical tense, such phraseology appears very strange: it is nevertheless very correct in a logical point of view.

† When the attained knowledge is of any thing *past* or *future*, then these respective tenses are used: as, וַיֵּדַע נֹחַ כִּי גָלְלוּ הַמַּיִם (Gen. viii. 11); וַיֵּדַע אֶת אֲשֶׁר עָשָׂה לֹו בְּנוֹ הַקָּטָן (Gen. ix. 24); וַיֵּדַע אוֹנָן כִּי לֹא לֹו יִהְיֶה (Gen. xxxviii. 9).

‡ The word יָשַׁע is never employed in the past, yet, for the reason before stated, the authors of the Established Version have rendered it by the imperfect *was*. In the next verse, however, שָׁמַעְתִּי כִּי יֵשַׁע, שָׁמַעְתִּי כִּי יֵשַׁע which they justly considered as a quotation, they have preserved its original meaning: thus, *I have heard that there is*, &c.

when the future event is fast approaching, and is certain to occur; or where the future time is marked by some other word or phrase: thus, *כִּי מִשְׁחִיתִים אֲנִינֻ* (Gen. xix. 13) *For we will destroy*, Heb. *for we are destroying—*are about to destroy; *כִּי לַיָּמִים עוֹד שְׁבַעָה* (Gen. vii. 4) *For yet seven days, and I will cause it to rain*, Heb. *I cause it to rain*, the time being already specified by *כִּי לַיָּמִים עוֹד שְׁבַעָה*.

259. *Obs.*—We sometimes make use of the present tense in English not exactly to denote the present moment, but as a general expression: as when we say, *I love my country, he loves his children, &c.* In such cases, the Hebrew uses mostly the *past tense*, though sometimes the *future* or *present*: thus, (Exod. xxi. 5) *Should the servant say, I love my master, &c.* Heb. *אֶהְבֵּתִי* *I have loved*; (Gen. xxxi. 6) *and ye know that with all my power, &c.* Heb. *יָדַעְתֶּן* *ye have known*; (Gen. xxvii. 2) *behold now, I am old, I know not, &c.* Heb. *לֹא יָדַעְתִּי—וְקִנְיָתִי*; (1 Kings iii. 7) *I know not how to go out, or to come in*, Heb. *לֹא אֵדַע* fut.

260. Events that occur *frequently*, and *habitual* actions, are generally expressed in Hebrew by the future tense, though in English we use in such cases the past: thus, (Gen. ii. 6) *But a mist went up*, Heb. *וַיֵּאֵר יַעֲלֶה* *and a mist shall go up*, i.e. *a mist continued to ascend repeatedly, often*; (Num. ix. 16) *So it was always, the cloud covered it, &c.* Heb. *כֵּן יְהִיָּה* *so it used to be*, *הָעֶנָן יִכְסֶּנּוּ* *the cloud used to cover it*. In the same sense ought all the verbs that occur in Num. ix. 16—23 (such as *יִהְיֶה*, *יִסְעֶה*, &c) to be

understood. So likewise (Job i. 5) *thus did Job*, Heb. *וַיַּעַשׂ* *he continued to do, did so repeatedly*.

261. The *future* is likewise sometimes used for the *past*, or the *present*, after the words *אָז* *then*, *טָרָם* *not yet* : as, *אָז יִשְׂרָאֵל* (Exod. xv.) *then sang Moses*, &c. ; *טָרָם אֶכְלָה* (Gen xxiv.) *before I had finished* ; *טָרָם תִּירְאוּן* (Exod. ix. 33) *ye do not fear**.

262. Absolute propositions and general truths, which are in most languages expressed in the *present* tense, may in Hebrew be announced in any of the tenses ; it being well understood that such propositions not being subject to time, the verbs which they contain can only be *assertory* ; and therefore whatever *form* the verbs contained in such sentences may happen to have, they must, when translated into English, be expressed in the *present* tense : thus, *דֹּר הוֹלֵךְ וְדֹר פָּנָה וְהָאָרֶץ לְעוֹלָם עֹמֶדֶת* (Ecc. i. 4) *A generation passeth away, and a generation cometh ; but the earth abideth for ever*.

In this sentence the *predicates* being all expressed by *participles*, must of course be rendered in English in the present tense. But the predicates of the two following propositions : *וְזָרַח הַשֶּׁמֶשׁ וַיָּבֵא הַשֶּׁמֶשׁ* (r.5) though the verbs are in the *past*, must nevertheless be rendered in the *present* ; viz. *the sun riseth, and the sun setteth*—because the propositions express a natural phenomenon which occurs repeatedly

* Sometimes after *מָה* *what*, *מֵאֵין* *whence* : as, *מָה תִּבְקֹשׁ* *What seekest thou ?* *מֵאֵין תִּבּוֹא* *Whence comest thou ?*

and constantly. In the same sense must the propositions contained in the *eighth verse* be understood, although the verbs תִּפְּלֵא, תִּשָּׁבַע, תִּיכַל, are future forms: thus, כָּל-הַדְּבָרִים יַעֲשֶׂים לֹא-יִכָּל, אֵיט לְדַבֵּר לֹא-תִשָּׁבַע עֵין לֹרְאֹת וְלֹא-תִמְלֵא אֹזֶן מִשְׁמֹעַ. *All things are labouring*, man cannot utter it†; the eye is never satisfied‡ with seeing, nor the ear filled§ with hearing.*

By way of further illustration, we refer the student to the first Psalm, where he will find four verbs in the *past*, עָמִיד, יָשָׁב, הָיָה, עָבַד; eight in the *future*, יִהְיֶה, יִבּוֹל, יַעֲשֶׂה, יִצְלִיחַ, יִקְוֶמוּ, תֵּאבֵד, הִקָּדַח; one *active* and one *passive* participle, יֹדֵעַ, נִשְׁתַּלֵּל, all which must, for the reasons, before stated, be rendered in the present.

MOODS.

Infinitive Mood.

263. Infinitives considered as nouns (Art. 113.) may be used:—

1st. As the subjects of a proposition (Art. 163).

Thus, לֹא טוֹב הַיּוֹת הָאֶדָם לְבָדּוֹ (Gen. ii. 18) *lit. the being of the man alone (is) not good, i. e. to be alone without the intended aid is a condition not fit for man*; עֲשֵׂה צְדָקָה וּמִיִּשְׁפָּט נִבְחָר לִיהוָה מִיִּנְכָחָה (Prov. xxi. 3).

2nd. As the *complement* of other verbs by which they are governed, or as their objective cases:—

Thus, לֹא אוּכָל לַעֲשׂוֹת דָּבָר (Gen. xix. 22) *I am not able to do any thing*; מֵאֵן בָּלָעַם הָלַךְ עִמּוֹ (Num. xxii. 14) *Balaam refused*

* *i. e.* In a state of activity.

† *i. e.* He cannot describe it.

‡ *i. e.* Not satiated.

§ *i. e.* It becomes not weary.

to go with us* ; **לֹא יָדַע צֵאת וְבוֹא** (1 Kings iii. 7) *I know not to go out and to come in*, i. e. *the going out nor the coming in* ; **מִצָּנָה הִנָּחֵם נַפְשִׁי** (Ps. lxxvii. 3) *my soul refused to be comforted*.

3rd. As the *antecedent* or consequent of a noun :—

Thus, **לְפָנַי מֶלֶךְ מֶלֶךְ לְבְנֵי יִשְׂרָאֵל** (Gen. xxxvi. 31) *lit. before the reigning of a king to (over) the children of Israel* ; **בְּיוֹם אֲכָלְךָ מִמֶּנּוּ** (Gen. ii. 16) *in the day of thy eating thereof* ; **מִיּוֹצֵאת הַמָּכְרוֹ** (Lev. xxv. 50) *from the year of his being sold*.

264. Like substantives, they admit of the *pro-nominal* affixes, and may be the objects of *com-parison* :—

Thus, **אַתָּה יָדַעְתָּ שִׁבְתִּי וְקוּמִי** (Ps. cxxxix. 2) *thou knowest my sitting and my rising* ; **וְבוֹאֲךָ יָדַעְתִּי וְאַתָּה הִתְרַגַּזְתָּ אֵלַי** (Isa. xxxvii. 28) ; **טוֹב תָּתִי אוֹתָהּ לָךְ מִתָּתִי אוֹתָהּ לְאִישׁ אֲחֵר** (Gen. xxix. 19) *lit. better (is) my giving her unto thee than my giving her unto another man* ; **טוֹב לָנוּ עָבַד אֶת־מִצְרַיִם מִמָּתְנֵנוּ בְּפִדְיָר** (Exod. xiv. 11).

265. They likewise admit the prefixes **ב, ל, מ**, and other prepositions to mark several relations :—

ל to complete the sense of a preceding verb : as, **פִּי הֵחֵל הָאָדָם לָרֵב** (Gen. vi. 1) *when men began to multiply* ; **כָּלָה לְדַבֵּר** (Gen. xxiv. 14) *he finished to speak*, i. e. *he had finished, or he had done speaking* ;

* In such cases the infinitive constructive, with or without **ל**, is mostly used, though sometimes the infinitive absolute : as, (Isa. xlii. 24) **וְלֹא אָבֹנוּ בְּדַרְכֵּינוּ הָלוֹךְ**. A finite verb is sometimes used instead of the infinitive : as, **וְרָאִיתִי אֵיבָכָה אֵיבָל** (Esth. viii.) for **אֵיבָל לְרֹאוֹת**.

לִשְׁתוֹת בָּלָה *he had done drinking*;—or to mark the purpose of a preceding verb: as, וַיֵּצְאוּ לָלֶכֶת (Gen. xii. 5) *and they went forth to go*, i. e. *with the intention of going into the land, &c.*; וַיֵּרֶד לְהַצִּילוֹ (Exod. iii. 8) *and I came down to deliver him*.

266. With ב or כ they are used to indicate the coincidence of two actions or events in point of time; that is, that one action or event *did* or *will* occur at or about the same time when another *did* or *will* take place: thus, בָּבֹאִי מִפָּדָן מָתָה עָלַי רָחֵל (Gen. xlviii. 7) *in my coming from Padan, Rachel died by me, &c.*, i. e. *Rachel died at the time of my coming (or when I came) from Padan*; אֶלְעֵן בָּבֹא פְחֹדֶכֶם (Prov. i. 26) *I will mock in the coming of your fear*, i. e. *whenever that shall happen*; בָּבֹא רָשָׁע בָּא נָם בּוֹ (Ibid. xviii. 3) *in the coming of the wicked, cometh also contempt*, i. e. *when the wicked cometh, there cometh likewise contempt*; רְאוּ בָבֹא הַמִּלֶּאכָה (2 Kings vi. 32) *look, at the coming of the messenger, shut the door*, i. e. *as soon as he shall arrive*. So likewise (2 Kings x. 2) בָּבֹא הַסֵּפֶר הָיָה אֲלֵיכֶם וְרֵאיתֶם וְשָׁמַתֶם וַיְהִי בָבֹא (Ibid. 7) *and it came to pass on the coming of the letter to them, and they took*, i. e. *when the letter came, then they took, &c.*; וַיְהִי כְהוֹצִיָאם אֹתָם הַחוּצָה וַיֹּאמֶר (Gen. xix. 17); וַיְהִי בְשִׁטְחַת אֱלֹהִים וַיִּנָּפֶר (Ibid. 29).

267. With מ, they are used like nouns in the ablative*: as, וַיָּשֻׁבוּ מִתּוֹר הָאָרֶץ (Num. xiii. 25) *and they returned from searching of the land*; מִשּׁוֹט בָּאָרֶץ וּמִהֲתַחֲלֹךְ בָּהּ (Job i. 7) *from going to and fro on the earth, and from walking up and down in it*.

268. Sometimes, however, the מ is used in a negative sense thus, (Gen. xxvii. 1) *and his eyes were dim* מִרְאֹת *from seeing*,

* Or as a sign of the comparative, which has already been explained.

i. e. so that he could not see ; סָגַר כָּל-בַּיִת מִבּוֹא (Isa. xxiv. 10) every house is shut up from entering, i. e. so that none can enter ; הִנָּשְׂמִיר לְךָ מִדָּבָר עִם יַעֲקֹב מִטּוֹב וְעַד רָע (Gen. xxxi. 29)*.

269. The infinitive absolute (Art. 111) is used before or after *finite verbs*, to indicate *energy, intensity, or emphasis*, and must frequently be rendered in English by the adverbs, *surely, certainly, continually, greatly, indeed, &c.*

270. Thus, מוֹת תָּמוּת (Gen. ii. 17) *dying, thou shalt die*, i. e. *thou shalt surely die* ; הִרְבֵּה אֲרַבֶּה (Ibid. iii. 16) *I will greatly encrease* ; הִיוּ יְהִי (Ibid. xviii. 18) *he will assuredly be* ; הִמְלִיךְ תִּמְלִיךְ עָלֵינוּ (Ibid. xxxvii. 8) *shalt thou indeed reign over us?* וַיֵּצֵא וַיָּשׁוּב (Ibid. viii. 8) *and he went out going and returning*, i. e. *repeatedly going to and fro, &c.* ; וְעָתָה הֲלוֹךְ הִלַּכְתָּ בִּי נִכְסֶיךָ נִכְסֶיךָ (Ibid. xxxi. 30).

271. The infinitive absolute is sometimes used for finite verbs, especially for the imperative : as, צִמְתֶּם וְסַפֹּד (Zech. vii. 5) *when ye fasted and mourned* ; וְחָתוּם וְכָתוּב (Jer. xxxii. 44) *and they shall write, and they shall seal* ; זָכוֹר אֶת יוֹם הַשַּׁבָּת (Exod. xx. 8) *remember the Sabbath day* ; שָׁמוּעַ בֵּין אֲחֵיכֶם (Deut. i. 16) אוֹ מִכֹּר לְנִכְרִי (Ibid. xiv. 21)†.

272. The infinitive absolute is sometimes used as a noun : as, אָלֶּה וְכַחַשׁ וְרָצַח וְגִנוֹב פָּרָצוּ (Hos. iv. 2) *lit. to swear, and to*

* In all the above cases, the infinitive constructive is mostly used.

† It is highly probable that in most of these cases there is an ellipsis of the finite verb : thus, וְסַפֹּד סִפְדֶּתֶם ; וְכָתוּב כָּתְבֶתֶם ; זָכוֹר תִּזְכֹּר ; וְרָצַח רָצַח ; &c.

lie, and to murder, and to steal, &c., break out in abundance: i.e. Imprecation, and murder, and theft, and adultery, overspread the land.

273. Infinitives are sometimes used as *adverbs*: as, (Exod. xxx. 36) *and thou shalt beat (pound) some of it* הֵרֶק *very small*: (Deut. xiii. 14) *Thou shalt enquire, and make search, and ask* הֵיטֵב *well, diligently*.

274. This is likewise the case with *finite verbs*, followed by an *infinitive*, or by a *finite verb*: as, (Gen. xxvii. 20) *how is it that* כִּי־הֵרַקְתָּ לְקִיצָא *thou hast found so quickly*, lit. *thou hast hastened to find*; (Exod. ii. 18) *how is it that* כִּי־הֵרַקְנָם בָּא הַיּוֹם *ye are come so soon to day*, lit. *ye have hastened to come*: הִרְבֵּתָהּ לְהַתְפַּלֵּל (1 Sam. i. 12) *she encreased to pray*, i.e. *she prayed much, continued to pray*: אַל תִּרְבִּי תְדַבְּרִי (1 Sam. ii. 3) *do not encrease, do not speak*, i.e. *do not speak continually*.

275. This is especially the case with the verbs יָסַף *to add, to encrease*, שׁוּב *to return*: as, וַתֵּלֶךְ לָלֶכֶת (Gen. iv. 2) *and she brought forth again*, lit. *and she encreased to bring forth*: וְלֹא יָסְפָה שׁוּב (Gen. viii. 12) *and she did not again return*: וַיֵּשֶׁב וַיַּחְזֵק וַיַּחְפֹּר (Ibid. xxvi. 18) *and Isaac dug again*, lit. *and he returned and he dug*: וַיֵּשֶׁב וַיִּשְׁלַח אֵלָיו (2 Kings i. 2): וַיֵּקֶף אֶבְרָהָם וַיִּקַּח אִשָּׁרָה (Gen. xxv. 1).

Imperative Mood.

276. The Imperative is used in Hebrew, as in other languages, for commanding, entreating, &c.

It admits only of the second person singular and plural, *m.* and *f.** and is used only affirmatively.

Prohibitions and admonitions are expressed by the future, accompanied by the negative particles **לֹא**, **אַל**: as, **לֹא תֹאכַל** (Gen. ii. 17) *thou shalt not eat*; **אַל תִּשְׁלַח יָדְךָ אֶל הַנֶּעֱר** *lay not thine hand upon the lad*; **וְאַל תַּעֲשֶׂה לוֹ מְאוֹמָה** (Gen. xxii. 12).

277. *Obs. 1.*—**אַל** is mostly used when a wish is expressed, in which case it is generally followed by **נָא** **תַּעֲבֹר**: as, **אַל נָא תַּעֲבֹר** (Gen. xviii. 3) *do not pass, I pray*:—or in expression of encouragement, admonition, and advice: as, **אַל תִּירָא אַבְרָם** (Gen. xv. 1) *fear not Abraham*; **אַל תִּלְדָּה** (Prov. i. 15); **אַל תִּרְבֶּר** (Ibid).

278. *Obs. 2.*—A future preceded by an imperative is often used as an imperative: as, **לֵךְ וְאַסַּפְתָּ** (Exod. iii. 16).

279. *Obs. 3.*—The imperative is sometimes used for the future: as, Gen. xx. 7. *and he sha'l pray for thee*, **וַחַיֵּה** *and live*, i. e.

* When an imperative sense for the first and third persons is required, the future is used: as, **אָרֻץ** or **אָרוּץ** (with paragogic **ה**) *let me run* (2 Sam. xviii. 22, 23); **יְהִי** *there shall be, or let there be*; **יֵלְכוּ** *let them go, or they shall go*. But these and similar expressions are often merely declarative, intimating neither a command nor even a wish: as, **יְהִי שִׁמּוֹ לְעוֹלָם** (Ps. lxxii. 17) *his name will be for ever*; **יֵלְכוּ לְבַקֵּשׁ אֶת־יְהוָה** (Hos. v. 6) *they will go to seek the Lord*. In this sense ought the several verbs in the thirty-fifth Psalm, verses 4, 5, 6, and in several other places, to be understood.

† This particle is likewise used for the same purpose in affirmative phrases: as, **יִקַּח נָא מֵעֵט מַיִם** (Gen. xviii. 4) *let a little water be taken*; **סוּרֵי נָא** (Ibid. xix. 2).

and thou shalt live ; וְאַתָּה עֲשֵׂה וְחָיִי (Ibid. xlii. 18) ; וְחָיִי...וְהָאָדָם (Deut. xxxii. 50).

Subjunctive and Potential Moods.

280. The several Moods denominated by Grammarians, Subjunctive, Potential, Optative, &c., are indicated in Hebrew by the particles כִּי, אִם, כֵּן, אוֹלַי, אוֹלֵם, לוֹ, לִוְלֵי, or לוֹלֵא, or by the phrase מִי יִתֵּן*, expressive of contingency, conditionality, possibility, wish, &c., the verb retaining the same form which it has in the indicative :—

Thus, כֵּן *lest* ; (Gen. iii. 22) יִשְׁלַח יָדוֹ וְלָקַח...וְאָכַל *lest he put forth his hand and take...and eat, &c.* ; כֵּן תִּמְתֵּנוּ (Ibid. 3).

אִם *if, provided* ; (Gen. xviii. 26) אִם אֶמְצָא בְסָדוֹם...וְנִשְׁאַתִּי *if I find in Sodom... then will I spare, &c.* (Gen. xxxii. 9) ; אִם יָבוֹא עֲשׂוֹ אֵל...וְהִכָּהוּ...וְהָיָה *if Esau come to....and smite it, then, &c.* (See Exod. xxi.)

כִּי *if, that* ; (Exod. xxi. 7) וְכִי יִמְכֹר אִישׁ אֶת בָּתּוֹ *and if a man sell his daughter, &c.* ; (Gen. xxxviii. 16) מַה תִּתֶּנִּי *what wilt thou give me,* אוֹלֵי *that thou mayest come, &c.* ; (Exod. iii. 11) מִי אֲנִי *I, that I should go...* אוֹלֵי *and that I should bring forth, &c.* (Judg. ix. 28) מִי אֲבִימֶלֶךְ...כִּי נַעֲבֹדְנֻהוּ.

אוֹלֵי *peradventure, perhaps* ; (Gen. xviii. 24) הֲיֵשׁ חֲמִשִּׁים *peradventure there be fifty righteous within the city* ; (Lam. iii. 29) אוֹלֵי יֵשׁ תִּקְוָה.

* Likewise by אִשֶּׁר *that* (Gen. xi. 7) ; לְמַעַן *in order that* (Gen. xxvii. 25) ; כַּעֲבוּר *that* (Gen. xxvii. 4). The *Optative* is frequently indicated by the particle כֵּן : as, וְנִקְרָא רַע רְשָׁעִים (Ps. vii. 10) *O that the wickedness of the wicked might come to an end !* These moods must, however, often be inferred from the context.

וְאֵלּוּ חַיָּה אֶלְךָ שְׁנַיִם פַּעַמִּים (Ecc. vi. 6) *and though he live twice a thousand years, &c.*; (Esth. vii. 4) וְאֵלּוּ לְעֶבְרִים וְלִשְׁפָחוֹת נִמְכְּרָנוּ הַחַרְשָׁתִּי.

לֹא O *that, would*; (Gen. xvii. 18) לֹא יִשְׁמְעָאֵל יְחִיָּה לְפָנֶיךָ O *that Ishmael might live before thee!* (Gen. xxx. 34) לֹא יִהְיֶה כְּדִבְרֶיךָ *would it might be according to thy words.*

לֹאִי or לֹאִי־אֱלֹהִי *were it not, except*; (Gen. xxxi. 42) לֹאִי אֱלֹהִי אֲבִי . . . הָיָה לִי כִי עָתָה רִיקָם שִׁלַּחְתָּנִי *except that the God of my father . . . had been with me, thou hadst sent me away now empty*; (Judg. xiv. 18) לֹאִלָּא חֲרִשְׁתָּם בְּעֵנִילָתִי לֹא מִצָּאתָם חֵדְתִּי *who would give, grant, would, O that: as, . . .*

מִי יִתֵּן מוֹתָנִי . . . מִי יִתֵּן בְּלִיעַם יְהוָה נְבִיאִים (Exod. xvi. 3) *would (to God) we had died . . . in the land of Egypt*; (Num. xi. 29) מִי יִתֵּן כָּל־עַם יְהוָה תְּאֵמַר מִי (Deut. xxviii. 67) *would (to God) that all the Lord's people were prophets*; (Deut. xxviii. 67) מִי יִתֵּן בָּקָר

PARTICIPLES.

281. Participles are used in Hebrew as nouns (Art. 122, 207), as Adjectives (Art. 83), and as verbs (Art. 245); and follow, according to the sense in which they are employed, the rules of these respective parts of speech.

282. They are often used in a very unlimited sense; in which case, the pronouns, *whoso, whoever, he that*, &c., though not expressed, must be supplied: as—

וְשׁוֹנֵא תוֹכַחַת בָּעַר : (Prov. xii. 1.)

וְשׁוֹנֵא תוֹכַחַת בָּעַר :

Whoso loveth instruction, loveth knowledge; but he that hateth reproof (is) a brute; lit. a lover of wisdom (is) a lover of knowledge; and, &c.

עֵבֶר אֲדָמְתוֹ יִשְׂבַּע לֶחֶם (Prov. xii. 11.)

He that tilleth his land shall be satisfied with bread.

אֲשֶׁרִי אָדָם שִׁמַּע לִי.....כִּי מִצָּאִי מִצָּא חַיִּים.....וְהָטָאִי

חַיִּים נִפְשׁוֹ (Ibid. viii. 34—36.)

Blessed (is the) man who hearkeneth unto me, &c. . . . For whoso findeth me, findeth life, &c. . . . But he that misseth me, wrongeth his soul.

מְשַׁמְרִים הַבְּלִי שְׁוֹא חֶסֶדָם יַעֲזֹבוּ (Jonah ii. 9.)

They that observe lying vanities, forsake their own mercy.

283. This is likewise often the case even when the particle has the prefix ה, especially when it is preceded by בִּל, or by the same *finite verb** : as, בִּל הַשְׁמַע (Gen. xxi. 7) *whoever shall hear it* ; (2 Sam. xvii. 9) וְשָׁמַע הַשְׁמַע, lit. *and he shall hear the hearer*, &c., i. e. *whosoever shall hear* ; כִּי יִפְל הַנִּפְל (Deut. xxii. 8).

284. Participles are sometimes used as the objects of preceding verbs : as, שָׁמַעְתִּי אֲמָרִים נִלְכָּה (Gen. xxxvii. 17) *I have heard them say, Let us go*, &c. ; (Gen. xxvii. 6) וְרִבְקָה שָׁמַעְתִּי אֶת־אָבִיד מִדְּבָר לֵאמֹר (Gen. xxxvii. 17) *and Rebekah spake unto Jacob her son saying*, מִדְּבָר לֵאמֹר.

* Or when followed by the same *finite verb* : as, (Ezek. iii. 27) הִשְׁמַע יִשְׁמַע.

† The word לֵאמֹר (inf. cons. of אָמַר) so often used in Scripture, is generally introduced before a quotation. In the instance before us it is used twice. By the first, the sacred writer indicates that

אֶל עֵשָׂו אָחִיךָ לֵאמֹר : הִבִּיָּאָה לִי צִיד *behold I heard thy father speak unto Esau thy brother, saying, Bring me venison, &c.*

Concord of the Verb with the Nominative.

285. The verb generally agrees with its *nominative* or *subject* in number, gender, and person : except—

1st.—The *pluralis excellentiæ*, which mostly, but not always, takes a verb in the singular: as, (Gen. i. 1) בָּרָא אֱלֹהִים; (Exod. xxi. 4) אִם אֶרְדְּיוּ יִתְּנֵהוּ; (Ibid. 29) יָמַח בְּעַלְיוּ יָמָה*; (Gen. xx. 13) יִהְיֶה עִנְיִי אִתִּי אֱלֹהִים (See Art. 220.)

2nd.—When the verb *precedes* its subject, in which case the verb may or may not agree with it†: as, (Gen. i. 14) יְהִי מְאֹרֶת, where

the words following it are the very words spoken by Rebekah, including the second לֵאמֹר, by which she introduces the words of Isaac, or at least their general sense, namely, הִבִּיָּאָה לִי צִיד.

* In these instances, the agreement is logical, *i. e.* according to the signification; but in the last example, the agreement is merely *formal*.

† Verbs, considered as mere attributes, cannot, strictly speaking, admit either of *number*, *gender*, or *person*; these can only belong to the *pronouns*, which are included in the form of the verb. Now, we can easily suppose that the mind of the *speaker* may, in some instances, be chiefly directed to the attribute, without immediately thinking of the particular subject or subjects to which the attribute may happen to belong (as is the case when verbs are used impersonally); the subject being introduced, as it were, by a sort of after-thought, and of course, as merely explanatory; and hence the reason why in such instances the *concord* is disregarded.

the *verb* is singular masculine, and the *noun* plural feminine ; (Num. ix. 6) וַיְהִי אֲנִישִׁים, here the verb is in the singular, and the noun is in the plural ; (Gen. ix. 23) וַיָּקַח יֵשָׁע וַיָּפֶת, here we have two nouns connected by a copulative, yet the verb is in the singular ; (Job xlii. 15) וְלֹא נִמְצָא נָשִׁים יָבוֹת.

3rd.—When the subject is *complex* (Art. 180), and one of the terms (the *consequent*) happens to be *plural*, then the verb is sometimes put in the *plural*, although the leading word (the *antecedent*) is in the singular : as, (Gen. iv. 10) קוֹל יְדְמִי אָחִיד צֹעֲקִים ; (1 Sam. ii. 4) קִשָּׁת נְבוֹרִים תִּתִּים ; (Job xxxviii. 21) וַיִּסְפֹּר יָמָיִךְ רַבִּים.

4th.—When a plural noun is used distributively : as, מְחַלְלֵיהָ . . . יוֹמֹת (Ex. xxxi. 14) lit. *her profaners . . . he shall die*, i. e. *every one that profanes it (the Sabbath), shall die* ; (Gen. xlix. 22) בָּנוֹת צַעֲרָה ; (Prov. iii. 18) וַתּוֹמְכֶיהָ מְאֹד.

5th.—Sometimes when the apparent subject is a nominative absolute (Art. 204) : as, וַיִּרְעוּת יְתוֹמִים יִדְבָּא (Job xxii. 9) and (*as to the arms*) of the orphans, it is broken : (Hab. i. 16) וַיִּמְאָכְלוּ בָרָאָה.

6th.—When the verb הָיָה is used as a connecting verb, it may agree either with the *subject* or the *predicate* : as, (Gen. i. 11) וַיְהִי כֵן וַיִּבְרָא אֱלֹהִים אֶת-הַיָּם וְהָאָרֶץ הַיְיָרָה תִּהְיֶה תִּהְיֶה וְנָהְיָה ; (Gen. xxxi. 8) וַיִּהְיֶה יִשְׂרָאֵל יֹנֵד. The concord is, however, often entirely disregarded* : as, (Gen. xli. 53) . . . וַיִּהְיֶה הָאִשָּׁר הָיָה הָרָעַב אֲשֶׁר הָיָה ; (Levit. xxiv. 5) וַיִּהְיֶה הָאִשָּׁר הָיָה הָרָעַב אֲשֶׁר הָיָה הָרָעַב הָאִשָּׁר הָיָה.

* This is likewise often the case when a pronoun is used as the *copula* : as, (Lev. xxv.) הָיָה הָאִשָּׁר הָיָה הָרָעַב ; (Josh. xiii. 14) הָיָה הָאִשָּׁר הָיָה הָרָעַב . . . הָאִשָּׁר הָיָה הָרָעַב ; (Jer. x. 3) הָיָה הָאִשָּׁר הָיָה הָרָעַב . . . הָאִשָּׁר הָיָה הָרָעַב. The reason of this is evident, as the *copula* cannot, strictly speaking, be effected by *gender* or *number*. Several apparent anomalies may be attributed to the omission of some word : as, (1 Sam. xxv. 27) וַיִּסְפֹּר יָמָיִךְ רַבִּים הָיָה הָאִשָּׁר הָיָה הָרָעַב, where the word נָעַר is probably omitted. There are, however, many discordances that cannot be thus explained.

286. When several *subjects* of different genders*, having the same predicate or verb, are connected, and the predicate is in the plural, then the masculine plural is used: as, (Gen. xviii. 11) וַאֲבָרָהֶם וְיִשְׂרָה (not ראוֹת); (Jud. xiii. 19) וּמָנוּחַ וְאִשְׁתּוֹ רֹאִים וְקָנִים.

But the *verb* or *predicate* may be in the singular, in which case either the masculine or the feminine may be used: as, (Gen. xxiv. 55) וַיִּתְּנֵהּ לְאִמָּהּ; (Num. xii.) וַיִּתְּנֵהּ לְאִמָּהּ; (Exod. xxi. 4) וַיִּתְּנֵהּ לְאִמָּהּ; (Prov. xxvii. 9) וַיִּתְּנֵהּ לְאִמָּהּ; (1 Kings xvii. 15) וַיִּתְּנֵהּ לְאִמָּהּ.

287. When the subject is a Noun of the *common gender*, the verb may be in either gender: as, (Levit. iv. 2) וַיִּתְּנֵהּ לְאִמָּהּ; (Is. xxxiii. 9) וַיִּתְּנֵהּ לְאִמָּהּ.

288. When the subject is a collective noun, the verb may be either in the singular or plural: as, (Exod. i. 20) וַיִּתְּנֵהּ לְאִמָּהּ.

289. When the subject is indefinite, as when we say *some one did so and so*, the Hebrew makes use of the verb of the third person: as, (Gen. xi. 9) וַיִּתְּנֵהּ לְאִמָּהּ.

* When the several subjects consist of pronouns of different persons, the verbs must then agree with that which is, in the language of grammarians, the most noble; that is, the 1st person has the preference over the other two, and the 2nd over the 3rd: as, (Gen. xxxi. 44) וַיִּתְּנֵהּ לְאִמָּהּ; (2 Sam. xix. 30) וַיִּתְּנֵהּ לְאִמָּהּ.

called *Babel*, Heb. *therefore he called*, i. e. *some one**; וַיֹּאמֶר לְיוֹסֵף (Gen. xlviii. 1) *and one told Joseph*; וַיִּגַּד לְיַעֲקֹב (Ibid. 2): or by the passive verb: as, וַיִּגַּד לְאַבְרָהָם (Gen. xxii. 20) *and it was told Abraham*, i. e. *some one told him*.

Obs. 1.—The third person of the verb is likewise used when the subject or cause is unknown, and where, in English, the neuter pronoun is used: as, וַיִּצְרִילוּ (Gen. xxxii. 8) *and it grieved him*; יִצְרָה לִי it grieved me; וַיְהִי הַגֶּשֶׁם lit. *and he was the rain*, i. e. *it rained*; וַיְהִי קוֹלוֹת וּבָרָקִים *and there was thunder and lightning*, i. e. *it thundered and lightened*.

Obs. 2.—The third person is sometimes used instead of the second or first, and nouns instead of pronouns, in addressing a superior: thus, פָּרַעַה קָצַף עַל עֲבָדָיו (Gen. xli. 10) *Pharaoh was wroth with his servants*, for עֲבָדָיו קָצַפְתָּ עָלָי;—דָּבַר בְּאָזְנִי אֲדֹנָי;—אָתָּה קָצַפְתָּ עָלַי עֲבָדֶיךָ (Gen. xli. 18) *for* אָתָּה קָצַפְתָּ עָלַי עֲבָדֶיךָ;—אֲדַבֵּרֶנָּה נָא דְבַר בְּאָזְנֶיךָ אֲתָנִי (Gen. xli. 18) *for* אֲתָנִי נְשָׂא אֶת־עֲבָדָיו;—אָתָּה נְשָׂאֲתָם אֲתָנִי (See likewise Gen. xix. 19; xxxiii. 13, 14)†.

Government of Verbs.

290. Active transitive verbs‡ govern the objective case: as, וַיֵּשֶׁבְּ אֶהְרָא אֶת יוֹסֵף (Gen. xxxvii. 3) *and Israel loved Joseph*; שָׁמַרְתִּי פְקוּדֶיךָ וְעֵדוּתֶיךָ (Ps. cxix. 168) *I have kept thy precepts and thy testimonies*.

* This corresponds with the German *man*, and the French *on*.

† Thus we see that the language of politeness, or rather of abject humility, was early in vogue amongst mankind.

‡ Many verbs are used both *intransitively* and *transitively*: as, וַיִּתְּנוּ הָאֲנָשִׁים וַיִּשְׂרְאוּ הָעָם (Judg. xx. 41) *and the men of Israel turned*; הָפַךְ לָבָם לִיֵּזָנָה עָמּוֹ (Ps. cv. 25) *he turned their hearts to hate his people*; הָפַךְ אֶת מַיִמֵּיהֶם לָדָם (Ibid. 29).

291. Some verbs govern two objective cases : as, *שאל-נא את-הכהנים תורה* (Hag. ii. 11) *ask the priests (concerning) the law* ; *אלמדה פשעים דרכיך* (Ps. li. 15) *I will teach transgressors thy way.*

292. This is especially the case with verbs in *Hiphil* : as, *להעביר את-המלך את-הירדן* (2 Sam. xix. 16) *to make the king pass over the Jordan* ; *והעבדתיו את-אויביו* (Jer. xvii. 4) *and I will cause thee to serve thine enemies**.

293. The student will recollect that when we speak of *cases* in Hebrew, nothing is meant but the signs† (prefixes or prepositions) which are added to the subordinate member of a sentence (Art. 188), in order to distinguish them from the more essential parts. Now, what particular prefix or preposition these subordinate members or complements require, must depend, as has already been observed (Art. 190), on the signification of the verb, and on the intention of the speaker ; and this intention can often only be known from the particular prefix or preposition which accompanies the *complement*, and by which the signification of the verb is frequently varied. Thus the verb *עבד* construed with *את* signifies *to labour, to cultivate, to serve* ; but with *ב* it signifies, *to impose labour* : *ישעה* construed with *אל* signifies *to attend to, to regard* ; but with

* Generally verbs, &c., which are transitive in *קל*, become doubly transitive in *פעל* : as, *למד* (Is. xxvi. 10) *he learned* ; *למד* (Ecc. xii. 9) *he caused to learn, or he taught.*

† But these signs are sometimes omitted (Art. 215), in which case the connection is said to be *immediate*. The complement of a verb may be the name of the action (Art. 263), and then it is said, in the language of grammarians, to be governed in the *infinitive mood*.

מ or מן it signifies *to turn away, disregard* : שָׁאַל אֶת־ is *to ask*, שָׁאַל־בֹּ to *consult*, כָּעַם or מִן שָׁאַל *to request*, שָׁאַל־לִי *to inquire*.

Miscellaneous Remarks.

294. The words קָם *to rise*, נָשָׂא *to lift up, to raise*, פָּנָה *to turn*, and a few others, are often used pleonastically before other verbs : as, וַיָּקָם וַיֵּלֶךְ *and he rose and went* ; וַיִּשָּׂא עֵינָיו וַיֵּרָא *and he lifted up his eyes and saw* ; וַיֵּצֵא וַיֵּלֶךְ *and he turned and went out* ; וַיִּשָּׂא אֶת רִגְלָיו וַיֵּלֶךְ.

295. Nouns derived from the same root with the verb are often added to it pleonastically : as, וַיֵּדַר וַיַּעֲקֹב גִּדְרָא *and Jacob vowed a vow* ; כָּבוּ בְּכִי גְדוֹל *they wept a great weeping** ; חֲלוּם חֲלֵמָתִי (Gen. xli. 15) ; וַיִּהְרַר יִצְחָק הֲרָדָה גְדֻלָּה (Gen. xxvii. 33).

CHAPTER VI.

PARTICLES.

Adverbs.

296. The modifications of attributes, which in many languages are expressed by adverbs, are indicated in Hebrew in various ways :—

* Some grammarians suppose that this mode of expression denotes *emphasis*, but it appears to mark the almost child-like simplicity of the early ages, rather than any thing else.

1st. By the repetition of the *noun* or *adjective* (Art. 221, 225).—2nd. By the *infinitive absolute* (Art. 269, 270).—3rd. By a *finite* verb, in conjunction with an *infinitive constructive* or with another *finite* verb. (Art. 273, 275).—4th. By *abstract nouns* or other words* used adverbially: as, (Exod. xii. 11) *and ye shall eat it בְּהַפֹּזֶז with hastiness, i. e. in haste, or hastily*; (Ibid. xiv. 25) *and they drove them (the chariots) בְּכִבְדֵּת with heaviness, i. e. heavily*; (Judg. viii. 1) *and they contended with him בְּחִזְקָה with vehemence, or vehemently*.

297. *Obs.*—Some of these words are never used in an adverbial sense without some of the prefixes מ, ל, כ, ב, as in the preceding examples: others are always used without prefixes: as, (Josh. ii. 1) חָרַטְתָּ *secretly* (from חָרַט *deaf*); הָנִים *gratuitously*; (Lam. i. 9) פָּלְאִים *wonders, i. e. wonderfully*. Some, again, are used indiscriminately with or without prefixes: as, בִּטְחָה (Deut. xii. 10); לְבִטְחָה (Lev. xxv. 19); *in safety, securely*; while others are used in different senses, according as they *have* or *have not* any of the prefixes: as, לְבַד *alone, only, separately*, but מִלְבַּד † *besides, except*; מִתִּי *when*, but לְמִתִּי *for when, for what period of time*; אֵין cons. אֵין *non-existence, nothing*, לְאֵין *into nothing*, כְּאֵין *as nothing*; but, מֵאֵין signifies *whence*, and מֵאֵין *without, or rather from want of existence, or because there existed not*; (See Is. v. 9; 1. 2); and

* See Art. 154.

† As מִלְבַּד הָרָעֵב הָרִאשֹׁן (Gen. xxvi. 1) *besides the first famine*. But the מ is often prefixed before the noun: as, לְבַד בָּנִים (Exod. xii. 37) *besides children*; which is the same as מִלְבַּד הַבָּנִים.

בְּאֵין without, i. e. *where there exists not*, or in the *non-existence* (see Prov. v. 23, xi. 14), לֹא not, בְּלֹא without*.

298. הֲלֹא *is it not?* is mostly used in indirect assertions, when the inquirer knows that the answer must be in the affirmative. It is therefore often equivalent to a positive assertion†, and may be rendered by *behold*: as, הֲלֹא אֶחָד רְעִים בְּשֶׁכֶם (Gen. xxxvii. 13) *Do not thy brethren pasture in Shechem? i. e. they do pasture, &c.*;

* The distinction between אֵין and אִין, and between these and לֹא, &c., has already been pointed out in Art. 154, 187. Nevertheless, as it is important for the student to have a clear view of the subject, we shall repeat our former remarks, and elucidate them by examples.

אֵין is a noun, and signifies *non-existence, nothing*. It is opposed to יֵשׁ, which signifies *real being*. אֵין is used in the *absolute state*, but אִין when in construction with other words. Thus, *absolute state*, אֵין אֵין הָיִט יְהוָה בְּקִרְבָּנוּ אִם אֵין (Exod. xvii. 7) *Is the Lord amongst us or not?* lit. *Is the Lord in existence?* &c. or *Is he not in existence amongst us?* Cons. אֵין בֵּית אִשָּׁר אֵין שָׁם מֵת (Exod. xii. 30) *there was not a house where there was not one dead, lit. there was no house in existence where there was not a dead person in existence*. Both אֵין and אִין indicate the non-existence of the *subject*, whereas לֹא indicates the non-existence of the *predicate* or *attribute* (see the examples in Art. 187). The affirmative answer to the question הֲיֵשׁ פֹּה אִישׁ (Jud. iv. 20) *is there any man here?* or הֲיֵשׁ בְּנֵה הָרָאָה (1 Sam. ix. 11) *is the seer here?* is יֵשׁ *there exists*. The negative answer is אֵין *there exists not*. But the affirmative answer to הֲרָאָה אָתָּה *seest thou?* or הֲרָאִיתָ *hast thou seen?* is כֵּן *so, yes*, or רָאִיתִי-רָאָה אָנֹכִי; and the negative answer is לֹא. כֹּל אֵין signifies *nothing whatever*, excluding the whole as well as the parts: but לֹא כֹל signifies *not all*, excluding the whole but not all the parts.

† A negative is often implied in affirmative interrogations: as, (Ezek. xviii. 23) הֲחָפִין אֶחָפִין מֵת רָשָׁע *do I then desire the death of the wicked?* which is equivalent to *I do not desire, &c.*

General Remarks on the Particles.

302. Particles (originally nouns or verbs, Art. 154) are used in Hebrew, as in other languages, not only in various senses, but for various purposes. The same word being often employed as an *adverb*, *preposition*, or *conjunction**: thus, עַל upon, over, for, because, &c.; תַּחַת below, beneath, under, instead, because; בְּלֹא (probably from בָּלָה to waste away) not, without, except, unless, &c.

303. *Obs. 1.*—The student must, however, not suppose that these words have really so many different significations; for on strict examination it will be found, that however variously the Hebrew particles may be applied, they never lose their primary signification. But in translating them into modern languages, their force cannot always be given by one and the same word. This is owing to various causes, but chiefly to this—That most of the Hebrew particles are the signs of *general relations* as well as of their various *grades*, or, if I may be allowed the expression, of their *subordinate relations*. Now, the Sacred Writers often use a particle expressive of a general relation, leaving the *subordinate* to be inferred from the *context*; but in modern languages, these subordinate relations must be expressed by distinct words. Thus, for instance, לֵךְ , $\text{לִּ$ (probably from לָלַךְ to tend, extend) denotes *tendency* in general; but whether this *tendency* is to produce a union of contact, or merely an approximation, or whether it imports the final result of an action, is not expressed

* There are, however, many particles which are never used but as *adverbs*: as, הֵן here, שָׁם there; or as *prepositions*; as, בֵּין between; or as *conjunctions* only; as, כִּי but, וְ and.

by the *particle*, but must be inferred from the context. Hence the reason why it cannot always be rendered by *to*, but occasionally by *at*, *near*, *by*, *for*, *that*, &c.

It is the same with the inseparable particle ו (from וּ a hook) ; it indicates the general relation of *connection*, but whether this connection is *copulative*, *adversative*, *concessive*, &c., must often be inferred from the context*. Nor is this so difficult as it may at first appear. No attentive reader can for a moment doubt that the ו in וְאֵל הָאֲרֶזֶן (Gen. i. 1) means *and*, showing that the verb בָּרָא refers to הָאֲרֶזֶן as well as to הַיָּם; nor that the ו in וְכֵן הָיָה (Gen. iv. 2) or in וְאֵל כֵּן (Ibid. 5) ought to be rendered *but*, because the propositions to which these words belong, stand in disjunctive *opposition* to those which immediately precede them; nor that the ו in וְאִימָרָהּ and in וְאִימָרָהּ (Gen. xiii. 9) must be rendered by *then*, because these propositions are the *respondents* or *consequents* to their respective *antecedents*—אִם תִּשָּׂא אֶת יָדְךָ לְיָמִינְךָ if thou wilt take the left; וְאִם תִּשָּׂא אֶת יָדְךָ לְשֵׁמֶיךָ and if thou wilt take the right; nor that ו in וְלֹא תֵעָדֶי (Gen. iii. 3) must be rendered by *neither*, because it is preceded by the negative proposition לֹא תֹאכְלוּ ye shall not eat, and is not in opposition to it. Equally evident is it that the ו in וְאִמְרוּ (Exod. xxi. 17) must be rendered by *or*, as it cannot be supposed that the culprit should go unpunished unless he commit the offence against both parents; in this instance the ו shews that וְאִמְרוּ refers to אִמּוֹ as well as to אָבִיו. These examples, I hope, will tend to remove the erroneous opinion, that the Hebrew particles have such a multiplicity of meanings, and that the single ו has seventy-four different significations!

304. *Obs. 2.*—Many particles appear to be synonymous, but there is generally some shade of difference in their meaning; nor can

* That the frequent use of this particle instead of those which express its subordinate relations does not arise from a want of adequate terms, is fully shown in *Vindiciæ Hebraicæ*, p. 157—163.

they always be indiscriminately used: thus, both אֶל and לְ , are the signs of the dative. But לְ is frequently used before the infinitive mood, to show the *purpose*: as וַיֵּשֶׁב-לֵאבֶל and *he sat down to eat*: and before nouns, to indicate the ultimate object: as, וְהָיָה לָאֲתוֹת and *they shall be for signs*. In neither of these cases could אֶל be used; דִּבֶּר-אֵלַי signifies *he spoke unto me*, but דִּבֶּר-לִי (the verb not being accompanied by an objective case) signifies either *he spoke concerning me*, or, as it is often properly rendered in the Established Version, *he promised me*; דִּבֶּר לָכֶם (Deut. i. 11) *he has promised you*; אֵל קִשִּׁי signifies *he sent to my wives*; but, אֵלַי קִשִּׁי signifies, *he sent for my wives*; (see 1 Kings xx. 7) $\text{אֵלַי קִשִּׁי וְלִבְנִי וְלִבְכֶּם}$.

305. Thus, likewise, בְּגִלְל (lit. *in rolling*) from גָּלַל to *roll*, בְּעֵבֹר (lit. *in passing*) from עָבַר to *pass*, refer to the *principal* person for whose *sake* any thing is done, to distinguish him from the person who receives the benefit, &c., not for his own merit, but for that of another. But בְּגִלְל is used only before nouns, whilst בְּעֵבֹר is used before nouns as well as before verbs, and is sometimes equivalent to לְמַעַן (lit. *to answer*) *that, so that*, indicative of the final cause. Thus (Gen. xxxix. 5) *the Lord blessed the Egyptian's house* בְּגִלְל יוֹסֵף *for Joseph's sake*; (Gen. xxx. 27) *the Lord has blessed me* בְּגִלְלָךְ *for thy sake*; (Gen. viii. 21) בְּעֵבֹר *for man's sake*; (Gen. xxvii. 4) $\text{בְּעֵבֹר תְּבַרְכֶּךָ נַפְשִׁי}$ *that my soul may bless thee*. (See Exod. ix. 16).

306. *Obs. 3.*—The remarks contained in Art. 297, may be applied to particles in general:—

Thus, אֶל is never used with a prefix, nor with a preposition preceding it, though it may be used with a preposition following it: as, אֶל-אֲחֵרַי *to behind me*, בֵּין אֶל *to between**, אֶל תּוֹךְ *to the midst of*,

* These apparent *double prepositions* cannot always be translated literally. Expressions like these, *to behind me*, *to between me*,

into; whereas *אודות* *concerning, on account of*, is never used without the particle *על* preceding it: as, *על אודות בנו* *concerning, or because of his son*; *על אודות הבאר* *concerning, or an account of the well* (Gen. xxi).

על (from *עלה* *to ascend*) *upon, above*; *מעל* *from above, or above* (the force of *מ* being lost in the translation); but *מֵעַל* *above* (lit. *what is above*), though derived from the same root, never occurs without the prefix *מ*; thus, *מִמֵּעַל* *from above, or above*; and *מֵעַלָּה* with local *ה*, though likewise derived from the same root, is used without the prefix *מ*; as *מֵעַלָּה* *upwards*.—Sometimes with *ל*, *לְמֵעַלָּה* and with *מ* and *ל*, *מִלְמַעְלָה*.

Thus likewise *בְּגִלְל*, *בְּעֵבֹר*, *בְּלִתִּי*, never occur without *ב*, though this letter is, in the two first words, *servile*. Further, *בְּגִלְל* admits neither a prefix nor a preceding nor following particle. *בְּעֵבֹר* is sometimes used with *ל* to mark the final end or purpose; whereas *בְּלִתִּי* admits both prefixes as well as particles: thus, *לְבִלְתִּי שְׁמֹר* (*for*) *not to keep, מִבְּלִתִּי יִכְלֹת* *from defect of power, from inability, בְּלִתִּי־אֵם* *unless, except, עַד בְּלִתִּי שָׁמַיִם* *until the defect of the heavens, or until the heavens be no more*. A knowledge of these distinctions can only be acquired by practice.

sound very awkwardly to our ears, and so they would to an oriental ear, if these terms were considered exclusively as prepositions—but this usage is perfectly correct in the Hebrew; because most of the prepositions being, in their origin, *nouns*, are often used as such: thus, *אֲחֵר* *the hinder part, the space behind*; *תוֹךְ* *the middle of*; (from *תָּוֶךְ* *the middle*), *בֵּין* *the intermediate space*, plu. *בֵּינֹת* *the intermediate spaces*. Hence the propriety of such expressions, *מִלְפָּנֵי מִלְמַעְלָה*, *לְמַעְלָה*, *מֵעַל*, *אֶל מִבֵּין*, *אֶל־בֵּין*, *מִבֵּין*, *מֵאַחֲרֵי*, *אֶל אַחֲרֵי*. But we could not say *לְלִפְנֵי*, nor *אֶל לִפְנֵי* because the *ל* in *לִפְנֵי* already expresses the relation denoted by the dative, and means literally, *towards* the place where the face is.

307. Several particles, when in construction, require the sign of the *dative* after them: as, * מִבֵּית לְפָרֶכֶת *within the veil*, lit. *from within to the veil*. i. e. *with reference to it*; מִחוּץ לְעִיר *without the city*; מִמַּעַל לָעֵצִים *upon the wood*, lit. *from above, with reference to the wood*; סָבִיב לַמִּשְׁכָּן וְלַמִּזְבֵּחַ *round about the tabernacle and the altar*; וְאֵי לָהֶם *woe unto them!* וְאֵלַי לִי *woe unto me!* lit. *lamentation to me!* הָלֵלָה לִי *far be it from me!* *God forbid!* lit. *a profanation be it to me, unbecoming.*

308. *Obs.*—When the particle בֵּין *between*, relates to several objects included in a noun plural, it is placed in immediate construction with that noun: as, בֵּין הַחֲזָרִים *between the pieces*, בֵּין עֵינֶיךָ *between thine eyes*†. But when it relates to two distinct nouns, whether the same or different, then the particle must either be repeated before each of the nouns: as, בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ (Gen. i. 4) *between the light and between the darkness*; ... בֵּין הַפְּנִים (Ibid. 7): or בֵּין is placed before the first noun, and the second receives the prefix ל; as, בֵּין אֹר וְלָמָּה (Ibid. 6); בֵּין אֹר וְלַחֹשֶׁךְ (see Levit. xi. 47; Deut. xvii. 8).

Arrangement of Words.

309. As the most essential parts of speech have in Hebrew their peculiar *forms*, and most of the

* Derived from בֵּית *a house*, itself probably derived from בָּא *to come in, to enter*.

† When בֵּין refers to several objects included in the same noun, it is often rendered by *among*; as, בֵּין אֶחָדִים (Prov. vi. 19) *among brethren*.

modifications are indicated by *inflections*, there can be little difficulty in distinguishing the *subject* from the *predicate*, and the principal members from the subordinate parts, whatever situation they may happen to occupy in a sentence. The words may therefore be disposed in almost any order, without occasioning the least confusion or ambiguity.

Thus, even the mere *tyro* may know by barely looking at the form of the two following words אָבֵל לֵהֶם that the first is a *finite verb* including the pronoun *he*, and that the second is a *noun*. Further, as אָבֵל includes the *subject* as well as the *predicate*, לֵהֶם must be the *objective*, whether it is placed after the verb—thus אָבֵל לֵהֶם; or before it—thus לֵהֶם אָבֵל.

Thus likewise the words of the following simple sentence, יִשְׂרָאֵל אָהַב אֶת־יוֹסֵף (*Israel loved Joseph*) may receive any arrangement of which they are susceptible without altering the sense:—

- | | |
|-----------------------------------|----------------------------------|
| I. יִשְׂרָאֵל אָהַב אֶת־יוֹסֵף. | IV. יִשְׂרָאֵל אֶת־יוֹסֵף אָהַב. |
| II. אֶת־יוֹסֵף אָהַב יִשְׂרָאֵל. | V. אָהַב אֶת־יוֹסֵף יִשְׂרָאֵל. |
| III. אֶת־יוֹסֵף יִשְׂרָאֵל אָהַב. | VI. אָהַב יִשְׂרָאֵל אֶת־יוֹסֵף. |
- or VII. וַיֵּאָהֶב יִשְׂרָאֵל אֶת־יוֹסֵף. with וְ conversive.

The reason of this is obvious. The *verb* being known by its *form*, and the *objective* by the particle אֶת, there remains only the word יִשְׂרָאֵל, which must be the *nominative*; and as the words are thus distinctly marked, it matters not what place they occupy.

310. But though, owing to the reason just stated, great latitude is allowed in the arrangement of words, it must not be supposed that they are placed

at random ; on the contrary, their proper disposition appears to depend on one principle, viz., that the speaker will naturally express that *first* which strikes his mind most forcibly, and to which he wishes most to draw the attention of his *hearers*.—The more important words will therefore take precedence of those that are less important*.

311. Hence it is that in Hebrew the *qualifying* word must follow the words *qualified*, and the *defining* words must be placed after those which are *defined* : thus, בֶּן־חָכָם (not חָכָם בֶּן) a *wise son* ; יוֹם שֵׁנִי (not שֵׁנִי יוֹם) *second day* ; בַּת מֶלֶךְ (not מֶלֶךְ בַּת) a *king's daughter* ; הָאִישׁ הַזֶּה (not הַזֶּה הָאִישׁ) *this man*. See Art. 54, 84, 91, 98, 184.

312. Hence it is, likewise, that in common discourse the words follow mostly the natural train of thoughts, that is to say, the *subject*

* The order of words in the first verse of the Book of Genesis, may perhaps appear an exception to the general rule, as it begins with a word apparently the least impressive : thus, בְּרֵאשִׁית בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ. But it is highly probable that the Inspired Penman, by adopting this arrangement in preference to the many which he might have chosen, intended to impress on our minds *first*—that this world had a *beginning*, in contradiction to those who maintained its *eternity* : *secondly*—that it was not the production of *chance*, but a *creation*, a calling into existence by the *Divine Will* ; and having thus taught us these important truths, he introduces the Divine Agent, אֱלֹהִים the *Almighty Being*, the Author of all the powers—and last of all, the objective cases—וְאֶת־הָאָרֶץ.

or *nominative* is placed *first*, then the *verb* or *predicate*, then the *objective*, or any other subordinate member* : as in the arrangement marked I.

313. But in historic narratives where *actions* and *events* are of greater importance than the *agents*, the *verb* is mostly placed first†, then the *nominative*, then the subordinate members, and last of all, the minor circumstances : as in the arrangement marked VI. VII. The intermediate arrangements marked II. III. IV. V. are used *ad libitum*, according as the speaker attaches more or less importance to either of the words ; the most emphatic being generally placed first in order.

314. By way of illustration, let us compare the two following sentences :—

* All words and phrases which are introduced to define or to explain the *nominative* or any of the subordinate numbers, are placed immediately after the word which they are to explain : as, הָאִשָּׁה—אִשֶּׁר נָתַתָּה עִמָּדִי—הִיא | נָתַתָּה | לִי | מְרִהָעִין (Gen. iii. 12) ; יְהוָה—אֱלֹהֵי הַשָּׁמַיִם אִשֶּׁר לָקַחְנִי מִבֵּית אָבִי וּמֵאֶרֶץ מוֹלַדְתִּי ; וְאִשֶּׁר דִּבֶּר-לִי וְאִשֶּׁר נִסְבַּע-לִי לֵאמֹר לְזָרַעַךָ אֶתֶּן אֶת-הָאֶרֶץ הַזֹּאת—הוּא | בָּנָה | אֶת-שַׁעַר בֵּיתִי* (Gen. xxiv. 7) ; יִשְׁלַח | מַלְאָכָו | לִפְנֵיךָ : הוּא | בָּנָה | אֶת-שַׁעַר בֵּיתִי (2 Kings xv. 35).

When the *nominative* is thus separated from the *verb* by explanatory circumstances, the personal pronoun corresponding with the *nominative* is introduced to recall, as it were, the subject ; as in the preceding examples. See likewise Deut. i. 30, 36, 38, 39.

† Except when the clauses stand in opposition. .

I.—אָנְכִי | נָתַתִּי | שְׂפָתַי | בְּחִיקְךָ (Gen. xvi. 5.)

I have given my maid into thy bosom.

II.—אֵת בְּתִי | נָתַתִּי | לְאִישׁ הַזֶּה | לְאִשָּׁה (Deut. xxii. 16.)

Lit. My daughter I gave unto this man for a wife.

In the first example, the *nominative* אָנְכִי is placed emphatically (as it is already included in the finite verb נָתַתִּי) *first*; then comes the *verb*, then the *objective*, &c. In the second example, the order is reversed. The objective case is placed first, then the verb including the nominative, then the subordinate members. And why? Because in the first, we have the venerable mistress aware of her importance, which she finds abated by circumstances arising from her *own condescension*, to which she particularly wishes to draw her husband's attention. She, therefore, begins with the *Ego* אָנְכִי; 'It was *I*, the mistress of the house, who have condescendingly placed this ungrateful bondwoman in thy bosom.' But in the second example, we have the tender *father*, indignant at the offered insult, pleading the cause of *his child*. He therefore omits the אָנְכִי, as if he scarcely thought of himself, and begins his address to the judges with אֵת בְּתִי *my daughter*, as the object nearest his heart.

315. In the following verse, אֲתִיְהוֹה אֱלֹהֶיךָ תִירָא וְאֹתוֹ תַעֲבֹד (Deut. vi. 13), we have all the complimentary words placed before their respective verbs and nominatives, because the emphasis rests upon them. Reverse the order, and arrange the words as they are in the translation—אֹתוֹ תַעֲבֹד וְאֹתוֹ תִירָא אֱלֹהֶיךָ אֲתִיְהוֹה, &c., or—אֲתִיְהוֹה אֱלֹהֶיךָ וְאֹתוֹ תַעֲבֹד, &c., and the energy is entirely lost.

316. It is the same with adverbs and other words expressive of mere circumstances, such as הֵנָּה, בְּתֵאוֹם, הֵנָּה, רִיקָם, &c. In ordinary discourse they mostly follow the verb: as, וַיִּצְאָה הֵנָּה (Ex. xxi. 11); לֹא תִשְׁלַחֲנִי רִיקָם (Deut. xv. 13); וַיֹּאמֶר יְהוָה בְּתֵאוֹם (Num. xii. 4). But when any particular stress is to be laid upon them, they precede the verb: as, בִּיעָשָׂה רִיקָם שְׁלַחְתָּנִי (Gen. xxxi.

42) ; על־פֶּן פְּתָאוֹם יבֹא אִידוֹ (Prov. vi. 15). Nay, they are often placed with great propriety at the very beginning of a sentence : as, בְּבֹל פְּתָאוֹם נִפְלָה בָּבֶל (Jer. li. 8). Because the prophet wished to draw attention to the *suddenness* of the destruction of Babylon, so unexpected at the time when she was still flourishing and great.

So likewise, מִבְּקָשִׁים אָתָּם הָאָדוֹן אֱשֶׁר (Mal. iii. 1) ; הֵנָּה נִמְפְּרָתָם (Is. lii. 3) ; הֵנָּה אֵת יְהוָה (Job i. 9). In all these instances, the adverbs stand first, because they are the most emphatic. Place them in any other part of the sentence, and the effect is lost, as it is indeed in every translation which cannot adopt the same arrangement.

317. But though numerous additional examples might be produced from every part of Scripture, to show that the Sacred Writers paid great attention to the disposition of their words, yet we must not carry this principle too far, by requiring, in every instance, a reason for the particular arrangement which they thought proper to use. This would be as absurd, as to demand why an author does not always use the same identical words to express the same sentiment. On this subject, I cannot do better than recommend to the student's attention the judicious observations of the greatest Hebrew scholar that ever lived, *Aben Ezra*. His words are :—

דַּע כִּי הַמְּלֹאֹת הֵם בְּגוּפּוֹת וְהַמַּעֲמִים הֵם בְּנִשְׁמוֹת וְהַגּוֹף
לְנִשְׁמָה כְּמוֹ כָּלִי : עַל כֵּן מְשַׁבֵּט כָּל־הַחֲבָמִים בְּכָל־לִשׁוֹן
שִׁישְׁמְרוּ הַמַּעֲמִים וְאַיֵּנָם הוֹשִׁישׁוּן לְשִׁינוֹי הַמְּלֹאֹת אַחֵר שֶׁהֵם
נְשִׁימוֹת בְּמַעֲמָם :

' Know that words are like bodies, and the senses (meanings) are like souls ; and that the body is a mere instrument (organ) to the soul.*

* It is very remarkable that a man so learned as *John Buxtorf*, should have misinterpreted both these passages. Nor is it less remarkable, that of the numerous authors who have profited by his

Hence the practice of all wise men, in every language, to take care of the sense, but they are not solicitous about the change of words, as long as they express the same meaning.' He then cites numerous examples, to show that the Sacred Writer often uses various expressions to convey the same thought; and adds, that no sensible man will require a reason why an author uses sometimes a pleonastic expression, and at other times an elliptical phrase, or why he writes at one time a word מלא *full* (i. e. expressing the quiescent letters ו י א), and at other times חסר *deficient*; as for instance, why the word עולם is sometimes written with the ו, and at other times עולם without it, when, in point of fact, there is no impropriety in either.

Further, in his comment on the word לאמר (Deut. v. 5) which appears out of its proper position, and speaking of the variations in some of the expressions of the Decalogue, as recited in *Exodus* and in *Deuteronomy*, he says—

אל תשים לב אל המלות כי הם פגופות והמעשים * הם
פרוהות : והבורת בשני גלים זה כמו זה במעשה מעשה
אחר הוא :

'Do not be too anxious about the words, for they are like bodies, and the senses (meanings) are like spirits: and he that cuts with either of two instruments, each of which is calculated to produce the same effect,

labours, none should have noticed the mistake. Speaking of the importance of the Hebrew accents (in his *Thes. Gram. Ling. Sanctæ*, p. 599), he cites the preceding quotations from Aben Ezra's work, and renders the first thus—*'Scito dictiones esse quasi corpora, & ACCENTUS (!) quasi animas,' &c.* The second he renders thus—*'Ne apponas animum ad dictiones: illæ enim sunt instar corporum, & ACCENTUS (!) sicut spiritus sive animæ, &c.* What probably misled the learned author is, that the word מַעֲמִים is frequently used by Rabbinical writers for *accents*. But that Aben Ezra does not use the word in this sense, is clear enough.

doeth, in fact, the same work.' In short, he strongly recommends to those who study the sacred volume, to look to the spirit, rather than to the *mere letter*.

318. The negative particles, being considered as mere *exponents* or *indices*, are placed immediately* before their respective verbs: as, **אֵל תֵּלֶךְ, לֹא אָבֵל, בֶּל חֲלִיתִי**.

319. For the same reason most of the conjunctions, especially those which indicate the modes of thought, are placed at the beginning of their respective phrases or sentences: as, **כִּי תִקְנֶה עֶבֶד עֲבָדִי** (Ex. xxi. 2); **אִם אָרְצוּ יִתְּנוּ אִשָּׁה** (Ibid.); **אִם יוֹם אִזּוֹ יוֹמִים יַעֲמֹד לֹא** (Ibid.); **יָקָם כִּי בִסְפוֹ הוּא** (Ibid.) See the examples in Art. 280.

320. For a similar reason, are all words which have the sign of interrogation (יָ), as well as interrogative pronouns and adverbs, placed at the beginning of interrogative phrases and sentences: as, **הַמֶּלֶךְ תִּמְלֹךְ עָלֵינוּ אִם מִשָּׁל תִּמְשָׁל בָּנוּ** (Gen. iv. 9); **הַשֹּׁמֵר אֱהִי אֲנִי** (Gen. xxxviii. 8); **לָמָּה אֲמַרְתָּ אַחֲתִי הִיא** (Gen. xii. 19); **מִדָּה תִתֵּן לִי** (Gen. xv. 2); **אִיךָ שָׂרָה אֲשַׁתְּךָ** (Gen. xviii.); **מִי הָאִישׁ הַלְזָה** (Gen. xxiv.).

321. In a few instances we find the nouns placed, by way of *emphasis*, before the interrogative: as, **אֲבוֹתֵיכֶם אֵיךָ הֵם וְהַנְּבִיאִים** (Zeeh. i. 5); *your fathers where are they? and the prophets will they live for ever?*

* Sometimes, however, the particle is separated from the verb by an intervening word: as, **לֹא לְבִי הִלֵּךְ** (2 Kings v. 26); **אֵל בְּאַחַד** (Ps. vi. 5).

APPENDIX.

EXTRACTS

FROM

SCARCE HEBREW BOOKS.

I.

FOLLY OF IDOLATRY.

From the 13th Chapter of Wisdom of Solomon, v. 1—10.

אָמַנְם בֶּן הוּא אָךְ לְהַבֵּל דָּמוֹ בְּנֵי אָדָם אֲשֶׁר אֵין בָּם
 דַּעַת אֱלֹהִים, כִּי אֵינָם יוֹדְעִים אֵת יְיָ וְטוֹבוֹ לְגַגֵּר עֵינֵיהֶם :
 לֹא הִפִּירוּ אֶת הַיּוֹצֵר, וְאֵם הִבִּיטוּ אֶל מַעֲשָׂיו : וַיְהִי
 לְהַפְּךְ, כִּי אָמְרוּ אִישׁ אוֹ רוּחַ אוֹ סַעַר אוֹ חֹג הַכָּכָבִים אוֹ
 מַיִם שׁוֹטְפִים אוֹ מְאֻרוֹת הַשָּׁמַיִם הֵם הָאֱלֹהִים הַמּוֹשְׁלִים
 בָּאָרֶץ : וְאֵם תִּפְאֶרֶת דְּבָרִים אֱלוֹ הַשִּׁיָּאִם לְהֶאֱמִין כִּי
 אֱלֹהִים הֵם, אֵיךְ לֹא הִבִּינוּ מָה רַם אֲשֶׁר מִמַּעַל לָהֶם
 אֲדוֹן הַתִּפְאֶרֶת אֲשֶׁר עָשָׂם : וְאֵם עַל כָּתָם וּגְבוּרָתָם
 תִּמְהוּ מְרוֹעַ לֹא הִשְׁכִּילוּ מַה־רַב כַּח יוֹצֵרָם : כִּי
 בְּהִתְמַשֵּׁל הַיּוֹצֵר אֶל מַעֲשָׂיו מִכַּח כָּלָם וּמִתִּפְאֶרֶתָם יִרְאֶה
 דְּמוּת קְבוּדוֹ : וּכְּן תֵּאֱמַר לֹא יֶאֱשָׁמוּ עַל זֹאת כִּי אֵת
 יְיָ בִּקְשׁוּ וְלִבָּא עַד תִּכְוִנָתוֹ תִּפְּצוּ וַיִּכְשְׁלוּ : כִּי עוֹדָם

תָּרִים בְּמַפְעֻלֹתָיו נִלְכְּדוּ לְמַרְאֵה עֵינֵיהֶם כִּי טוֹבִים הָיוּ
 כָּל הַדְּבָרִים אֲשֶׁר רָאוּ : לֹא כֵן הוּא וְלֹא יִכְפֹּר לָהֶם
 הַדְּבָר הַזֶּה : כִּי אִם יִסְבּוּ דַעַת וַיִּבְיֵנוּ מוֹסְדוֹת הָאָרֶץ,
 עַל מָה לֹּא הִשְׁיִגוּ חִישׁ מִהֵר אֶת-אֲדוֹן כָּל הַמַּעֲשִׂים
 הָאֵלֶּה : וְאֵלֶּה נִבְּזִים בָּלֵם אֲשֶׁר קָרְאוּ בְּשֵׁם אֱלֹהִים לְכָל-
 מַעֲשֵׂה יְדֵי אָדָם זָהָב וְכֶסֶף הָעָשׂוּי בְּכָל מְלָאכֶת מַעֲשֵׂה
 תְּבִנִית כָּל חִנָּה וְאָבֶן דּוֹמָם אֲשֶׁר פָּסְלוּ קַדְמוֹנִים וַיִּשְׁיִמוּ
 בְּסֵלֶם בַּדְּבָרִים מֵתִים :

II.

ORIGIN OF IDOLATRY.

Chap. xiv. v. 15—31.

אָב מִתְעַצֵּב עַל בְּנוֹ אֲשֶׁר מֵת בְּתָאוֹם בְּלֹא
 עֵתוֹ עָשָׂה אֶת תְּבִנֹתָיו וַיַּעַשׂ לְאֱלֹהֵיוֹ אָדָם מֵת
 וַיִּצְוּ לְאֲנָשֵׁי בֵיתוֹ לְזִבּוֹת לוֹ וּלְעַבְדּוֹ : וּבְרֹב הַיָּמִים
 הַתְּחִיזָה הַמִּנְהָג הָרַע הַזֶּה וַיִּשְׁיִמוּ אוֹתוֹ הַמַּלְכִּים לְחוּק
 וַיִּצְווּ לְכַבֵּד אֶת הַפְּסִילִים : כִּי הָאֲנָשִׁים אֲשֶׁר נָרוּ בָּאָרֶץ
 רְחוֹקָה וְלֹא יָכְלוּ לְכַבֵּד אֶת-כְּנִי הַמֶּלֶךְ וַיַּעֲשׂוּ פֶסֶל
 כְּתְבִנִית הַמֶּלֶךְ הַחַי אֲשֶׁר עָבְדוּ לְהַחְיִיפוֹ בְּאַהֲבָתָם
 מִרְחוֹק בְּמִקְרֹב : וְגַם נָאֹת הִחָרַשׁ אִמְצָה אֶת-לֵבָב
 הָאֲוִילִים לְעַבֹּד אֶת הָעֲבוֹדָה הַזֹּאת : אוֹלֵי מַגִּמַּת

הַחֶרֶשׁ הַיְתֵּה לְמִצּוֹא הוּא בְּעֵינֵי הַמֶּלֶךְ וַיִּתְּאֲמֹץ לַעֲשׂוֹת
תֹּאֵר הַתְּבִנִּית שְׁלֹם כְּתָאָרוֹ : וּלְבַב רֵלֶת הָעַם אֲשֶׁר
נִכְתָּה מִיּוֹפֵי הַמְּלָאכָה נָתַנוּ הוּד אֱלֹהֵי לְאֻשֶׁר כִּבְדּוֹ
לְכָנִים כְּאָדָם : וַיְהִי זֹאת כְּמוֹקֵשׁ לְרַגְלֵי בְּנֵי אָדָם כִּי
מְכֻבָּד עוֹל וּמֵאֲכֻרִיּוֹת הַמּוֹשְׁלִים בָּם קָרְאוּ בְּשִׁמוֹת
לַעֲצִים וּלְאֲבָנִים לֹא יִקְרָא בָּהֶם כָּל יָצוֹר : וַיְהִי נִקְל
בְּעֵינֵיהֶם כִּי חָדְלוּ לַדַּעַת אֶת־הָאֱלֹהִים אֲבָל כְּאֲשֶׁר רָגִשׁוּ
לְלֶכֶת בְּאוֹלָתָם קָרְאוּ לַרְעוֹת הַגְּדוֹלוֹת בְּשֵׁם הַשְּׁלֹם : כִּי
כָּכָה יַעֲבֹדוּם זֹבְחִים אֶת בְּנֵיהֶם אוֹ זִוְלִים וְסוֹבָאִים
בְּהוֹלָלוֹת נִכְרִיָּה : לֹא שָׁמְרוּ דֶּרֶךְ הַחַיִּים וְלֹא נִשְׂאוּ
לָהֶם נָשִׁים כְּמִשְׁפָּט אֶדְ זֶה מְרִצָּה רַעְהוּ בְּעֶרְמָה וְזֶה
יִנְאָף אֶת אִשְׁתּוֹ עֲמָתוֹ לְהֶאֱדִיב נִפְשׁוֹ : הַכֹּל חֶבֶר יַחֲדוֹ
בְּאוֹלָתָם דָּם וְרִצָּח גָּזֵל וּמְרִמָּה מִשְׁחָת וּמִרְדַּ מְהוּמָה
וְאֵלֶּה וּלְצֻרֹר לְאִנְשִׁים טוֹבִים : נִבְלָה וְהִכָּאֵב לֵב גַּם
לְקַחַת הַנָּשִׁים בְּחֻזְקָה גַּם גֹּאֲוָה גַּם זָנוּת כָּל אֵלֶּה נִהְגּוּ
בִּינֵיהֶם : כִּי עֲבוֹדַת הָאֱלִילִים רֵאשִׁית וְתַבְלִיּוֹת כָּל--
רָע : בְּחִנֵּיהֶם מִשְׁתַּכְּרִים מִתְּנַבָּאִים סָרָה נוֹהֲגִים בְּדֶרֶךְ
רָע וְנִשְׁבָּעִים לְשָׁקֶר : כִּי בְּעִבּוֹר יֶאֱמִינוּ בְּאֱלִילִים אֲשֶׁר
אֵין בָּהֶם רוּחַ חַיִּים לֹא יִגּוּרוּ מִרָע בְּהִשְׁבָּעִם בָּם לְשָׁקֶר :
וְעַל שִׁתְיָהוּ וּשְׁכָר וּבְצֻדָּק עַל חִשְׁבָּם רָע עַל יֵי וְעַל הַשְׁבָּעִם
בְּמִרְמָה לְשָׁקֶר לְהַבְזוֹת כָּל־קֹדֶשׁ : לֹא בִכַח אֵלֶּה אֲשֶׁר
יִשְׁבָּעוּ בָּם אֲבָל נִקְמַת צֶדֶק הַמִּתְנַקְמַת בְּיוֹם מִשְׁפָּט
מִרְשָׁעִים תַּעֲשֶׂה זֹאת :

III.

WISDOM.

The 24th Chapter of Ecclesiasticus*.

הַחֲכָמָה תְּהִלָּה נִפְשָׁה וּבִקְרָב עִם אֱלֹהִים תִּתְּפָאֵר :
 בַּעֲדַת אֵל תִּפְתַּח פִּיהָ וּבִתְוֹךְ עַמּוֹ תִּתְּהַדָּר : כִּי מִפִּי
 עֲלִיּוֹן יֵצֵאָה וּבַעֲרָפֶל כִּסֵּתָה אֶרֶץ : אֲנֹכִי בְּמָרוֹם עֲלִיּוֹן
 מִשְׁכְּנִי וּבְסֵאִי בַעֲמוּד הָעֵנָן : בְּשָׁמַיִם עַמּוֹ הָיִיתִי וּבְמַעֲמָקֵי
 תְּהוֹמוֹת שָׁם אָנִי : בְּמַעֲיָנוֹת נִכְבְּדִי מַיִם וּבְמוֹסְדוֹת תִּבֵּל
 הִלְבֵּיתִי וּבְכֹל עִם וָאִם שְׁלֹטֹתִי : בְּכָר־ אֱלֹה מְנוּחָה
 בִּקְשָׁתִי וְאִיהָ אֵיכָּה מָקוֹם מְנוּחָתִי : אֲזִי פָקֵד עָלַי יוֹצֵר
 כָּל וָאֵל עוֹשֵׁנִי אָמַר לִי בִיעָקֵב תִּשְׁכֹּן וּבִישְׂרָאֵל
 תִּשְׁתַּדָּר : מֵרֹאשׁ קִדְמִי תִבֵּל נִבְרָאתִי וְלַעֲלָמִי עַד לֹא
 יִסּוּף זְכָרִי : בְּמִשְׁכַּן קִדְשׁוֹ לִפְנֵי עֲבָדָתִי וְשֵׁם בְּצִיּוֹן אֶתֹּ
 קִמְתִּי : קָרְיָה אֲהוּבַת אֲבוֹתַי נִחָתִי וִירוּשָׁלַיִם עִיר מִמְּשָׁלָתִי :
 רִבִּיתִי בָּעַם סִגְלַת יִי בִישְׂרָאֵל חֶבֶל נִחַלְתּוֹ : גִּדְּלַתִּי
 בְּאֶרֶז בְּלִבְנוֹן בָּעֵץ זֵית בְּשִׁגְיֹר וְחֶרְמוֹן : פִּתְמָר בָּעֵץ
 גָּדִי בְּשׁוֹשְׁנָה בָּעֵמֶק יְרִיחוֹ : בְּזֹרַת הֶרְחִיבוּ דְלִיּוֹתַי וּבָעֵץ
 עַל פִּלְגֵי מַיִם פּוֹרוֹתַי : בְּקִנְיָמוֹן וּבְשָׁמִים רֹאשׁ בְּשָׁמִי וּבְכֹמֶר
 הָרֹר נָתַתִּי יְרִיחוֹ : בְּלִבְנוֹהָ וּבְחִלְבָּנָה וּבְאֵהָלִים וּבְצִרִי בְּשָׁמִן
 הַטּוֹב יְרִיחוֹ : כְּאֵלֶּה הַכּוֹי שְׂרָשֵׁי וְעַנְפֵי עַנְפֵי שִׁבְחִי וִיקָר :
 כְּהִדְרַת גִּפֶן שְׂבָרָתִי וּכְרָתִי כְּרָתִי הוֹד וְהִדָּר : שְׁעוֹ אֵלַי

* Translated by Ben-Zeeb.

מִשְׁחָרִי וּמִפְרִי הַטּוֹב תִּתְּעַנְּנוּ : כִּי מִתּוֹךְ מִצּוֹף לִקְחִי
וּמִנֶּפֶת אֲמָרִי : אוֹכְלִי עוֹד יִרְעִבוּ וְשׂוֹתִי יִשׁוּבוּ וַיִּצְמָאוּ לִי
שׂוֹמֵעַ לִי לֹא יָפּוּל וְעוֹשֶׂה דְּבָרִי לֹא יִפְשֵׁל : כָּל אֱלֹהִים
בְּסֶפֶר בְּרִירַת יְיָ בְּתוֹבִים : תּוֹרָה צִוָּה לָנוּ מֹשֶׁה מוֹרֶשֶׁה
קָהֳלֵת יַעֲקֹב : מִלֵּאָה חֲכָמָה בְּפִישׁוֹן וּכְנֻחַר חֲדָקָל בִּימֵי
הָאָבִיב : מִטִּיפָה שְׁכָל כְּנֻחַר פֶּרֶת וּכְנֻדָּן בִּימֵי הַקָּצִיר :
מִבִּיעָה לָקַח בְּיָאוֹר וּכְגִיחֹן בִּימֵי הַבָּצִיר : לֹא גָמְרוּ
קַדְמוֹנִים הַחֲכָמָה וְהָאֲחֵרוֹנִים לֹא יִשְׁגִּיחוּ : כִּי רִחֲבָה הָיָה
כְּנִי יָם וַעֲמוּקָה מִתְּהוֹם רָבָה : אֵף אֲנִי כְּנֻחַר מִשְׁקָה
וּכְבָּרְכַת מַיִם עָלַי גַּם יָרַק : אֲמַרְתִּי אֲשַׁקֶּה גִּנִּי וְאֲרֹנָה
עֲרוּגַת מִטְעִי : וְהִנֵּה הָיִיתִי לִתְעַלָּה וּמִתְעַלָּה לְנַחַל
וּמִנַּחַל לְגֻהָר וּמִנֵּהָר לָאֵם : עוֹד יֵאִירוּ קִרְנֵי הוֹד אֲמָרִי
כִּשְׁחַר וַיִּפְּזוּ קִנִּי לִקְחִי עַל כָּל אֲפָסִים : עוֹד כְּנִבּוֹאָת יְיָ
אֲטִיף כִּלְתִּי וְלִקְחִי אָקִים לְדוֹר אֲחֵרוֹן :

IV.

COPY OF THE FIRST LETTER WHICH THE ROMAN
SENATE SENT TO THE JEWS.

Maecab*. Chap. viii. v. 22—37.

וְזֹאת מִשְׁנֵה הַסֵּפֶר אֲשֶׁר כָּתְבוּ עַל לְחוֹת נְחֹשֶׁת
וַיִּשְׁלְחוּ אֹתוֹ יְרוּשָׁלַיִם לַהֲיוֹת לָהֶם לְזִכָּר הַבְּרִית :

* Translated into Hebrew by Dr. S. I. Fränkel. The whole of the *Apocrypha* has been translated by this learned man into pure Hebrew, and may be had at Messrs. Taylor and Walton's, Upper Gower Street.

יֵצְאוּ יְיָ אֶת־בְּרַכְתּוֹ שְׁלוֹם לָעַם רוּמָא וּלְעַם יְהוּדָה
גַּם בָּיִם וְגַם בִּיבְשָׁה וְחֶרֶב לֹא־תַעֲבֹר בְּאַרְצָם עַד עוֹלָם :
אוֹלָם כִּי־תִקְרָה מִלְחָמָה בְּרוּמָא אוֹ בְּכָל־אַרְץ
מִמַּשְׁלָתָם אוֹ בְּבַעֲלֵי בְרִיתָם עֶזֶר יַעֲזֹרוּ אוֹתָם הַיְּהוּדִים
בְּאַמַּת וּבְתַמִּים כָּפִי עֲנִן הַדְּבָר : וְלֹא יִכְלְלוּ אֶת־אוֹיְבֵי
רוּמָא לֹא־בְצִידָה וְלֹא־בְנִשְׁק לֹא־בְכֶסֶף וְלֹא־בְאַנְוִית
כְּרִצוֹן הַרוּמָאִים : כָּל־אַלֹּה יִשְׁמְרוּ לַעֲשֹׂת בְּלִי קַחַת
דְּבָר בְּמַחֲרִים :

וְכִי תִקְרָה מִלְחָמָה בְּאַרְץ הַיְּהוּדִים יָבֹאוּ אַנְשֵׁי רוּמָא
לַעֲזֹרְתָם בְּאַמַּת וּבְתַמִּים כָּפִי עֲנִן הַדְּבָר : וְנָתַן לֹא־יִתְּנוּ
לְאוֹיְבֵי הַיְּהוּדִים לֹא־אֶכֶל וְלֹא־נִשְׁק לֹא־כֶסֶף וְלֹא־אַנְוִית
כִּי זֶה רִצּוֹן הַרוּמָאִים וְאֶת־אַלֹּה יִשְׁמְרוּ לַעֲשֹׂת בְּלִי־מַעַל
וּמִרְמָה : עַל־כֵּי הַדְּבָרִים הָאֵלֶּה הָקָם הַבְּרִית בֵּין בְּנֵי־
רוּמָא וּבֵין הַיְּהוּדִים : וְכִי־יַעֲלֶה עַל־לֵב שְׁנֵיהֶם לְהוֹסִיף
עַל־אַלֹּה אוֹ לְגָרוֹעַ מֵהֶם בְּחֶבְצִים יַעֲשׂוּ וְכָל־אֲשֶׁר יוֹסִיפוּ
אוֹ יִגְדְּעוּ יָקִים :

וְעַל־אֹדוֹת דְּיִמִּיטְרִיּוֹם אֲשֶׁר עָשָׂק אֶת־הַיְּהוּדִים כְּתָבוּ־
לוֹ לֵאמֹר : מַה־לָּךְ כִּי־תִסְתַּוֵּלֵל בְּיְהוּדִים וְהֵם אַחִינוּ
וְאַנְשֵׁי בְרִיתֵינוּ : וְהָיָה כִּי־יָשׁוּבוּ אֵלֵינוּ לִצְעָק עֲלֶיךָ בֹּא
נָבֹא לַעֲזֹרְתָם וְנִלְחַמְהֶם בְּכָל בָּיִם וּבִיבְשָׁה :

V.

COPY OF A LETTER WHICH JONATHAN THE HIGH-
PRIEST WROTE TO THE SPARTANS.

1 Maccab. chap. xii. v. 6—24.

וְזאת מִשְׁנֵה הַסֵּפֶר אֲשֶׁר שָׁלַח יוֹנָתָן לְיוֹשְׁבֵי
אֲשֶׁר־תָּא :

יוֹנָתָן הִכְהֵן הַגָּדוֹל וְזִקְנֵי הָעָם וְהַכֹּהֲנִים וְכָל־עַם־
הַיְּהוּדִים לְאַחִיהֶם אֲנָשֵׁי אֲשֶׁר־תָּא שְׁלוֹם :

הִנֵּה זֶה יָמִים רַבִּים וְאַרְבָּעַם מֵלָכְכֶם שָׁלַח סִפְרִים
אֶל־חֻנּוֹי כֹּהֵן הַגָּדוֹל לֵאמֹר כִּי אֲנָשִׁים אֲחִים אֲנַחְנוּ
בְּכַתּוּב בְּמִשְׁנֵה הַסֵּפֶר אֲשֶׁר מִתְחַזֵּק : וְחֻנּוֹי שָׁמַח
לִקְרֹאת הַצִּיר אֲשֶׁר שָׁלַח וַיִּקַּח אֶת סֵפֶר הַבְּרִית וְהֶאֱהָבָה
מִיָּדוֹ : וַעֲתָה אִם־אֶמְנָם לֹא־חֲסִרְנוּ דָּבָר וְתוֹרַת יְיָ אֲשֶׁר
בְּיָדֵינוּ לְתַנְחוּמִים לָנוּ : לֹא חָדַלְנוּ מִשְׁלַח לָכֶם אֶת־
מַלְאֲכֵינוּ אֵלֶּה לְחַדֵּשׁ וּלְחַזֵּק אֶת בְּרִית הָאֱהָבָה וְהֶאֱהָוָה
עִמָּכֶם כְּוִנְיָהשֶׁב כְּזָרִים בְּעֵינֵיכֶם כִּי אָרְכוּ הַיָּמִים אֲשֶׁר
שָׁלַחְתֶּם לָנוּ : לָכֵן דַּעֲוֵנָא כִּי כָל־שִׁבְתָּ וּמוֹעֵד אֲשֶׁר
נִקְרִיב בָּהֶם קָרָבָן לְאֱלֹהִים וְנִזְכְּרְתֶם גַּם־אַתֶּם עַל־עֲלוֹתֵינוּ
וּבְתַפְלָתֵנוּ כֹּאֲשֶׁר יָאוֹר לְהַעֲתִיר אֶל־יְיָ בַּעַד שְׁלוֹם
הָאֲחִים : כִּי בְשָׁלוֹמָם וּבְכַבּוּדָם יִגַּל וְיִשְׁמַח לָבְנוּ : וְאַף כִּי
צָרוֹת רַבּוֹת וְרָעוֹת עָבְרוּ עַל־נַפְשֵׁנוּ כִּי נִלְחַמְנוּ עִם כָּל־

הַמְּלָכִים מִסָּבִיב אֲשֶׁר קָמוּ עָלֵינוּ לְהַשְׁחִיתֵנוּ : לֹא עָלָה
 עָלֵינוּ לְבַנוּ לְהוֹגִיעַ אֶתְכֶם אוֹ אֶת־בְּעָלֵי בְרִיתֵנוּ לְבַקֵּשׁ
 עֲזָרָה מִיָּדָם בְּמִלְחָמוֹת הָאֵלֶּה : כִּי יִי אֱלֹהִים הָיָה בְּעֹזֵרֵינוּ
 וְהִצִּילֵנוּ מִכַּף צָרֵינוּ וַיַּכְנִיעֵם לִפְנֵינוּ : אוֹלָם בִּשְׁלַח בָּעֵת
 אֶת־מַלְאֲכֵינוּ אֶת־נוֹמְנִיּוֹס בֶּן־אֲנָטוֹכּוֹס וְאֶת־אֲנָטִיפֶטֶר
 בֶּן־יִשׁוּעַ לְאַחֲנוּ בְּגִירּוֹמָא לְחַדֵּשׁ אֶת־בְּרִית הָאֶהָבָה
 הַנוֹשָׁנָת עִמָּהֶם : הִפְקִדְנוּ אֹתָם לָלֶכֶת גַּם אֲלֵיכֶם לִשְׁאֹל
 לְשִׁלּוּמְכֶם וְלָתֵת אֶת־הַסֶּפֶר הַזֶּה בְּיַדְכֶם וּלְחַדֵּשׁ אֶת־
 בְּרִיתֵנוּ אִתְּכֶם * וְאִם יִיטָב בְּעֵינֵיכֶם תָּשִׁיבוּ אֹתָנוּ דְּבָר :
 וְזֹאת מִשְׁנֵה הַסֶּפֶר אֲשֶׁר שָׁלַח אֲרִיּוֹשׁ לְחֹנִיּוּ :

אֲרִיּוֹשׁ מֶלֶךְ אֲשִׁפּוּרְתָא לְחֹנִיּוּ כֹהֵן הַגָּדוֹל שְׁלוֹם :
 מִצָּאֵנוּ כָּתוּב בְּדִבְרֵי הַיָּמִים כִּי יֵשְׁבִי אֲשִׁפּוּרְתָא
 וְהַיְּהוּדִים אֲנָשִׁים אַחִים הָמָּה וְאַבְרָהָם אָב לִשְׁנֵיהֶם *
 וַעֲתָה כִּי־יָדְעֵנוּ וְזֹאת הוֹאִילוֹנָא וְכָתְבוּ לָנוּ הַשְׁלֹם
 לָכֶם וְגַם אֲנַחְנוּ נִכְתֹּב לָכֶם : גּוֹרֵל אֶחָד יִהְיֶה לְכָלֵנוּ
 מִקְנֵינוּ וּמִקְנֵינֵנוּ יִהְיֶה לָכֶם וּמִקְנֵיכֶם וּמִקְנֵינֵיכֶם יִהְיֶה לָנוּ
 וְאַנְכִי שְׂפֹטְתִי אֶל־נִכּוֹן לְהוֹדִיעְכֶם אֶת־כָּל־אֵלֶּה :

VI.

TALES FROM THE TALMUD.

מוֹנְכֵי הַמֶּלֶךְ פָּתַח בְּשִׁנַּת בְּצוּרַת אֶת אוֹצְרוֹתָיו אֲשֶׁר
 אָצַר הוּא וְאֲשֶׁר אָצְרוּ אֲבוֹתָיו, וְכָלֵל בָּהֶן כָּל נֶפֶשׁ
 רַעֲבָה, וַיָּבֹאוּ אֵלָיו אָחִיו הַנְּשִׂאִים וַיִּגְעְרוּ בּוֹ לֵאמֹר:
 אֲבוֹתֶיךָ אָצְרוּ עַל אוֹצְרוֹת אֲבוֹתֵיהֶם וְאַתָּה פּוֹרְתָן, וַיַּעַן
 אוֹתָם הַמֶּלֶךְ, אֲבוֹתִי אָסְפוּ אוֹצְרוֹת כָּלוֹת וַאֲנִי אֶסְפְּתִי
 אוֹצְרוֹת לְנֶצַח נְצָחִים, אֲבוֹתִי טָמְנוּ בְּמָקוֹם שֶׁיֵּד אָדָם
 מִשְׁנָת, וַאֲנִי טָמַנְתִּי בְּמָקוֹם שֶׁאֵין יָד אָדָם מִשְׁנָת,
 אֲבוֹתִי אָצְרוּ שְׂאִין עוֹשֶׂה פְּרִי, וַאֲנִי אָצַרְתִּי הָעוֹשֶׂה פְּרִי,
 אֲבוֹתִי טָמְנוּ בְּסֶף וְזָהָב, וַאֲנִי רָבִשְׁתִּי גִבְשׁוֹת, אֲבוֹתִי
 אָסְפוּ לְאַחֲרִים וַאֲנִי אֶסְפְּתִי לְנֶפֶשׁ, אֲבוֹתִי אָצְרוּ לְעוֹלָם
 הַזֶּה, וַאֲנִי אָצַרְתִּי לְעוֹלָם הַבָּא:

(See Hebrew Tales, No. xviii. p. 53).

רַבִּי נַחֲמָן בֶּקֶשׁ מִן רַבִּי יִצְחָק לְבָרְכוֹ, אָמַר לוֹ
 אֲמִשּׁוּל לָךְ מִשָּׁל, אָדָם אֶחָד הָיָה הוֹלֵךְ בַּמִּדְבָּר וְהָיָה
 עָרֵף וְרָעֵב וְצָמָא, וַיִּמָּצֵא עֵץ פְּרִי אֲשֶׁר פָּרְיוֹ הָיוּ מֵתוּקִים
 עַד מְאֹד וַיֵּצֵאוּ יָפָה, וּבִרְכַּת מַיִם עָבְרָה תַּחְתָּיו: וַיֵּאבֵל
 מִפְּרִיו וַיִּשֶׁת מַיִם מִן הַבְּרֵכָה וַיֵּשֶׁב בְּצִלוֹ, כֹּאֲשֶׁר הָלַךְ
 לְדַרְכּוֹ אָמַר, עֵץ! עֵץ! בְּמָה אֶבְרְכֶךָ? אִם בְּפְרִי מֵתוֹק הֲלֹא

הוא לך, ואם בצל יפה הנו לך, ואם בברכת מים הנה
 היא לך, אף בזה אברכה, שכל העצים אשר ינטעו
 ממך, יהיו כמודי ואף אתה במה אברכה? אם בתורה,
 הנה היא לך לתפארת ואם בעושר, הנה יש-לך עושר,
 אם בבנים, הנה יש-לך בנים, אף מי יתן ויהיו יוצאי
 ירכיך כמודי :

(See Hebrew Tales, No. xxxiii. p. 93).

VII.

FABLES*.

משל שני צבאים

אחיל מחריש חכם וחסב, ובמושב נבונים ותישב:
 שני צבאים, עמדו על שפיים, מתלחשים בלט
 דבריהם, אין שמע ביניהם, ואזן זה אל זה חברו, להגיד
 לו דברו, ויעבר איש עליהם, וילך לשאל להם, למה
 דברו בלט עצתם, כי אין מליץ בינותם, גם כי יציעו
 בכל-פחם, אין שמע דברי שיהם, כי מאדם הם רחקים,
 ויענו הגנו נדבקים, להמתיק סודנו יחד, ומגלה סוד
 אין אחד, אבל העצה אשר לנו, בעבור כי נרפים אנחנו :

* These Fables are extracted from a work entitled משלי שועלים. It contains 107 Fables, all written in the same style. Name of the author—*R. Berachia Hannakdan*. (See Wolf. Bib. Heb. No. 435).

| | |
|------------------------------|-------------------------------|
| חֲכָם בְּנֵי וָבִין דָּעָה | קָנָה אֶמֶת וְתוֹם דָּעָה |
| חֲשׁוֹב אֲוִיל כְּצֹל אֲלִיל | וּמִן עֲצַת בָּסִיל שְׁעָה |
| וְאִם יֵצֵא הָרוֹס בְּנָה | וְאֵל גְּבוּן דְּבַר שְׁעָה : |

מִשְׁל עוֹרֵב וְכַבֵּשָׁה

עָצָה נֹחֵם לֵלֵא שׁוֹאֵל, פָּתִי נִחָשׁב וְנֹאֵל :

עוֹרֵב יָשֵׁב עַל גַּב כַּבֵּשָׁה, שָׁמְעוּ נָא אֶת־אֲשֶׁר עָשָׂה,
מִשְׁךְ וּמִרְט הַצֶּמֶר, מַעַל צִוְּאָרָה וּתְאֵמֶר, עוֹרֵב הַפָּרָד
מַעַלִּי, וּשְׁמַע אֲמָרִי וּמְלִי, וְכֵן תַּעֲשֶׂה אִם יִשְׁלַךְ לִב, לֶךְ
יֹשֵׁב עַל גַּב הַכֶּלֶב, וּמִשְׁךְ מַעַל גְּבוּ צִמְרוֹ, וְלֹא תִשְׁאִיר לוֹ
רַק עוֹרוֹ, וַיֵּאמֶר הָעוֹרֵב לֹא אֶעֱשֶׂה כֵךְ, כִּי תִנְעָצְנִי לְפִי
דְּרָבָד, צִמְרֵךְ רֵאשׁוֹן מִצִּאתִיָּה, כֹּה אֵשֵׁב כִּי אוֹיֶתִיָּה,
טוֹבָה עֲצָתִי מִעֲצָתְךָ, בְּכֶלֶב לֹא אֶחְלִיף וְלֹא אֶמִיר אוֹתְךָ :

VIII.

ANECDOTES, &c.

פִּילֹסוֹף אֶחָד רָאָה בַּחֹר מְרֻבָּה דְּבָרִים, אָמַר לוֹ בְּנֵי
הַזֶּהָר, הֲלֹא אֱלֹהִים עָשָׂה לָנוּ שְׁתֵּי אֲזֻזִּים, וְכֹה אֶחָד,
לִמְעַן גִּשְׁמַע הַרְבֵּה וּנְדַבֵּר מְעַט : גַּם הוּא—לְאֶחָד
אֲשֶׁר שָׂאֵל בְּמָה רְחוֹק הָאֶמֶת מִן הַשֶּׁקֶר—הֵשִׁיב, כְּמוֹ מִן
הָעִינִים אֵל הָאֲזֻזִּים :

מביא חטא המרבה דברים
 וטוב לראות משמע אמרים

סוקראטים היה אומר כל ידיעתי היא שאיני יודע :
 ויהי כִּאֲשֶׁר זֶקֶן וְקָרְבוּ וַמִּי לָמוֹת אָמַר צַר לִי מְאֹד , כִּי
 עָתָה הֵייתִי מִתְחִיל לִלְמַד אוֹרַח חַיִּים .
 חָכָם , בְּעֵינָיו סָכָל
 וְחָכָם בְּעֵינָיו , סָכָל :

מִטְרוֹנָה אַחַת הָיְתָה בּוֹכָה וּמִתְאַבֶּלֶת עַל בַּעֲלָהּ
 הַחוּלָה , וּבְמַר נִפְשָׁה צָעָקָה מָוֶת ! מָוֶת ! לוֹ תִקְחֵנִי תַּחַת
 אִישִׁי , הַמָּוֶת שָׁמַע וַיָּבֹא וַיֹּאמֶר הִנְנִי , וַתִּתְּחַד הָאִשָּׁה מְאֹד
 וַתֹּאמֶר אֵלָיו , לֶךְ-נָא וְאַרְאֵךְ הָאִישׁ אֲשֶׁר אַתָּה מִבְּקָשׁ
 רַבִּים מִחַפִּים לָמוֹת וְאֵינָנו
 וּבָבֹאוּ בָּחֹד וּבְחֹדוֹ מָמְנוּ :

שָׁאֵלוּ לְחָכָם מִי הֵם הַחֲשׁוּבִים הַחֲכָמִים אוֹ הָעֲשִׁירִים ?
 וַיַּעַן , הַחֲכָמִים : אָמְרוּ לוֹ אִם כֵּן לָמָּה הַחֲכָמִים בְּפִתְחֵי
 הָעֲשִׁירִים יוֹתֵר מִמָּה שֶׁהָעֲשִׁירִים בְּפִתְחֵי הַחֲכָמִים ?
 וַיֹּאמֶר , הַחֲכָמִים יוֹדְעִים מַעֲלַת הָעֵשֶׁר , אֲבָל הָעֲשִׁירִים
 אֵינָם יוֹדְעִים מַעֲלַת הַחֲכָמָה :
 לָמוֹד מִמִּי שִׂיּוּדָע , וְלָמַד לְמִי שֶׁאֵינּוּ יוֹדְעִים , וְאִם תַּעֲשֶׂה
 זֹאת תִּדְרֹעַ מַה שְּׁלֹא יִדְעָתָ , וְתִזְכּוֹר אֵת אֲשֶׁר יִדְעָתָ :

IX.

MORAL MAXIMS*.

מוסר השכל במליצה :

| | | |
|-----------------------|-----------------------|--------------|
| יָרָא הָאֵל | בְּנֵי רֵאשִׁית | אֲמָרִי |
| לָבָה קוֹמָה | וְשִׁמְעָה מִן־ | אֲמָרִי : |
| וְתֵן עַל כָּל־ | עֲבוֹדָתְךָ | תַּחֲלָה |
| בְּכָל יוֹם לֹא־ | אֱלֹהֶיךָ | תַּפְלָה |
| וְעֲלִיךָ | לְחַשְׁבִּים כָּל־ | שְׁחָרָךְ |
| לְהוֹדוֹת לוֹ | וְעֲלִיו מִן־ | חֲסוֹרָךְ : |
| הֵיחָ תָּמִיד | בְּנֵי הָאֵל | מַחֲלָה |
| וְאִזּוֹ כָּל־מִשָּׁ־ | אֱלוֹתֶיךָ | יִמְלֵא : |
| שְׁמֹר חוֹקָה | שְׁמֹר מִצְוָה | וְתוֹרָה |
| וְדַע כִּי בָם | תִּהְיֶינָה נִפְשֶׁךָ | צְרוּרָה : |
| וְהִתְרַע בָּךְ | אֲצִילִי עִם | כְּלִילִים |
| דְּבַק בָּהֶם | וְאֵל תֵּט אֵל | כְּסִילִים : |
| תִּהְיֶינָה נֶאֱזָר | נָה אֵל כִּי | חֲכָמִים |
| וְעֵינֶיךָ תֵּן | אֲסוֹף מֵהֶם | לְשִׁמִּים |
| וְמִנָּה בָם | בְּכָל שְׁבָתְךָ | וְגוֹרָךְ |
| בְּכִסְיָךְ אֵל | תִּקְנֵנִי בִּי | חֲבֵרְךָ : |

* From *מאמר השכל*, a didactic poem, by the celebrated *R. Hāi*, who flourished about the beginning of the eleventh century.

| | | |
|--------------|-----------------|-----------------|
| עֲשָׂבִים | אֶכּוֹל וְרָעָה | בְּמִלַּח פֶּת |
| נְדִיבִים : | אֶגְדֹּרָה מִ- | וְאֵל תִּשְׁאָל |
| בְּקִבְרָד | וְהִטָּמֵן | בְּחֶר מָוֶת |
| שְׂאֲרָד : | לְבָקֶשׁ מִ- | וְאֵל תִּלָּד |
| לְשׂוֹאֵל | הִיָּה שׂוֹאֵל | וְלָמָּה תִּ-- |
| בְּיַד אֵל : | הֲלֹא הַכֹּל | שְׂאֵל מֵאֵל |

X.

THE 8th PSALM PARAPHRASED*.

- 1.—יִי אֲדִינֵנוּ מִה אֲדִיר שִׁמְךָ וְכוּ,
 אָדוֹן עַל כָּל-נִבְרָא אָדוֹן עָלֵינוּ
 כָּמָה נִוְרָא שִׁמְךָ עַל כָּל-הָאָרֶץ
 כִּי אֱלֹהֶיךָ הַחֹד וַיִּפְרֹץ פָּרֶץ
 עַל הַשָּׁמַיִם מוֹל מִרְאָה עֵינֵינוּ :
- 2.—מִפִּי עוֹלָלִים וּיוֹנָקִים יִסְדַּת עֵז וְכוּ,
 מִפִּי כָל-עוֹלָל כָּל-יוֹנֵק יִסְדָּת
 עֵז מוֹל כָּל-שִׁנָּא וְלִמְעַן צָרִיךְ
 לְשִׁבִּית אוֹיֵב מִתְּנַקֵּם מֵעֲלֶיךָ
 וּבָכֹן יָדִים שׁוֹגִים רָגַע אֲבָדָת :

* From פְּהַנֵּת אֲבָרָהָם, a poetical paraphrase of the whole of the Psalms, by *R. Abraham Ben Shabthi Hacohen*. This work, written in almost every kind of metre, evinces uncommon skill and a wonderful command of language, and is therefore deservedly esteemed.

3.—כי אראה שמיד מעשה אצבעותיך וכו'.

כי אל שמוך הרמים תפנת
 פעל אצבע שרי אשאי עינים
 כי משתאה אביט גבה שמים
 לראות ירח כוכבים כוננת :

4.—מה אנוש כי תזכרנו וכו'.

מה איש כי תזכר לו במעון הקדש
 וית און אליו מאשנב שחק
 מה בן־אדם אנוש אבק ושחק
 לבקר אתו כל־יום כל־ליל כל־חדש :

5.—ותחסרהו טעם מאלהים וכו'.

ותחסר לו כמעט להיותו עבד
 לאל, וכמו מלאך ומשרת צדק
 כבוד עטרת לו עד ארץ חדק
 פתר הדר אליו נתת זבד :

6.—תמשילהו במעשי ידיך וכו'.

תמשילהו על כל־פעל ידיך
 תחת רגליו כל־דבר שתרה
 הפל לכבוד שמך בראת אתה
 ותתן לו כל־הנקרא בשמך :

7.—צנה ואלפים לכם וכו'.

צאן ואלוף כלם נגדו יכרעו
גם כל-חיתו שדה ירדה בפח
צבע תנין וכפיר ירמוס פחות
שחל ופתן מפניו נכנעו :

8.—צפור שמים ורגי הים וכו'.

צפור שמים לו ודגי הנהר
עבר ארחות ימים אליו שומע
ימשוך ליתן לו מים נובע
ותבואות שמש לו עם גרש סהר :

9.—יי אדנינו מה אדיר שמך וכו'.

אדון על כל-אדון אל חי מלפנו
כמה אדיר שמך בגדודי מטה
אם על הארץ ברבת אל שקטה
כמה נורא שם אל על כל-ארצנו :

XI.

TRUTH*.

מן האגמים לעלות ייגעו
אידים חשוכים אל פני רקיע,

* From קול מוסר, by R. Simson Cohen Modun. The work contains 50 Odes and Sonnets, all composed in the same elegant style.

אך זָרַחָה שֶׁשָּׁמֶשׁ, וְאוֹר תּוֹפִיעַ,
נָסוּ צִלָּלִים, אָפְסוּ נָוְעוּ :

מִן הָרָשָׁעִים, כִּי בִבֶן הִטְבְּעוּ,
קִיטּוֹר בְּזָבִים יַעֲלֶה יִרְקִיעַ,
אך הָאֵמֶת תִּזְרַח וְקוֹל תִּרְוֶעַ,
נָסוּ שְׁקָרִים רַחֲקוּ נִכְנְעוּ :

אִמְרֵי אֵמֶת זָהָב בְּכוֹר נִצְרָפוּ
וַיִּבְחַנּוּ הַיָּטִיב וַיִּתְפַּמּוּ;
יִתְבּוֹנְנוּ לָעַד וְלֹא תֵלְפוּ :

סִיגֵי שְׁקָרִים נִתְּכוּ חֵישׁ תָּמוּ,
מֵעַד אֲמוּנִים וַיִּבְרָחוּ נִגְפוּ;
אֲנָשֵׁי אֵמֶת עַל כֵּן לָגַם הוֹרְמוּ :

XII.

HOPE AND FEAR*.

יִרְאָה וְתִקְוָה תוֹךְ לִבִּי צָבָאוּ
יוֹם יוֹם, וְלֹא אֶשְׁקוּט וְלֹא אֲרַגִּיעַ :
זֹאת תִּחְזֹק אוֹתִי, וְזֹאת תִּכְבְּדֵנִי
אך זֶה לְזֶה צָרוֹת, וְקוֹלֶן נִשְׁאֹו :

* See the preceding Note.

אִירָא יְמִי רָעָה, וְלֹא יִתְמַחֲמָהּ;
 אֲבָטַח, וְאוֹר פָּתִי עָרֹן יוֹפִיעַ.
 אֲרַעַד לַיּוֹם מִיָּתָה לְחִי יוֹנִיעַ,
 אֲחַסֶּה בְּאֵל חוֹנֵן, חֲסָדָיו נִבְלָאוּ;
 קוֹי זְמָמִי, בְּנֻעִימִים אֲשַׁמָּחָה,
 אֲבֹן שְׁעִיפִי יֵרָאוּ נִבְהָלוּ;
 מִתְּהַפּוּכוֹת יַעַת, וְחֻכָּמָה נִסְרָחָה;
 עוֹד כָּל־יְמֵי אֶרֶץ, וְלֹא יִחַדְלוּ,
 תִּקְוָה וַיִּרְאָה זֹאת לְזֹאת לֹא נִצָּחָה;
 עַד־כִּי בָנִי אִישׁ לִישָׁאוֹל יוֹבְלוּ;

XIII.

THE CONTENTED SHEPHERD.

רוּעָה עֲדָרָיו גֵּעַר
 אִין מִמֶּנֶת חִלְקוֹ טוֹבָה בְּאֶרֶץ;
 כָּל־מַחֲשָׁבוֹת לְבֹו תִשְׁפִּילָנָה שָׁבַת;
 בַּל־תַּחֲמוֹד נִפְשׁוֹ בְּגִדּוּלוֹת לָקַת,
 כִּי אִם רָעוֹת צִאָנוּ אֶל עֵין הַמַּיִם,
 וּלְבָיו חִלָּבָם קָחַת.
 יִבִּיט כְּצִאת אָדוֹם מִקָּדִים שְׁמֶשׁ.

* From לִיִּשְׁרִים תְּהִלָּה by Moses Chaim Luzzato.

מֵעֵן אֲשֶׁר נֶאֱמַר
מִיָּמִיו, וְלֹא יִכָּזְבוּ.
יִשׁוּר בְּלֵב שָׁמַח.
הַלֹּךְ וְנִגַּן כִּתְּהִלָּה אֶל רֵגֶל
צִאֲנוּ, בְּמִרְעִיתָם עֵינָיו יִבְהֻנוּ
עֲשָׂבֵי הָרָרִיו, אַף שִׁפְתוֹתָיו שָׁבַח
אֶל יוֹצֵרָם תִּבְעֶנָה:
אֲשֶׁרִיו וְכֹה טוֹבוֹ, כִּפְּמָה וְיִמְתָּקוּ
לוֹ כָּל־יָמֵי חַיָּיו, כִּפְּמָה יִרְגִיעַ.
כִּי כָל־אֲשֶׁר תִּתְּהַפֹּךְ תִּבֶּל הַלְלוּ
עָלָיו מְסִיבוֹתֶיהָ
יִבְזֶה וְלֹא יַחֲוֹשׁ, לֹא יֵדַע רָגֶז,
יִשְׁמַח בְּעֵנָיו, כִּי לֹא חָמַד עֲשָׂר:
קִנְיָאָה וְכְבוֹד לֹא לָבֹו וְלַחֲצֹו.
טוֹב לוֹ מְלוֹנָתוֹ מִהִיכַל מֶלֶךְ,
מִקְלֹו וְיִלְקוּטוֹ מִבְּגְדֵי חֹפֶשׁ.
עֲלָמָה אֲשֶׁר לוֹ חֶבֶל
תִּפּוֹל, הֲלֹא לָבֵטַח
כָּה יַעֲלוּז לָבֹו, בּוֹ לָבָה יָגֵל:
אִין מִתְּחִיד לָהֶם, רָע לֹא יֵדְעוּ.
סָבִיב לְשִׁלְחָנָם כְּשִׁתִּילֵי זֵית
וְרָעַם כִּמְלֵאֵי גִיל יִרְאוּ וַיִּבִּטוּ,
עַל גִּחְלֵת חֶלְקָם כָּל־עֵת כָּל־רָגַע,
לְמַחֲנֵנָם תּוֹדוֹת אֵלֶּף יִתְּנוּ:

XIV.

RULES OF LIFE*.

מִי זֶה הָאִישׁ שֶׁחֵר שְׁלוֹם עַד קָבֵר
 לְשִׁבְת בָּטַח כָּל־יָמָיו מִסָּעַר,
 כֹּה בְּדַרְכֵי תֵלֶךְ אֶל תֵּט אֶל עֶבֶר,
 כִּי זֶה הֵיכַל כָּל־טוֹב, אֵף זֶה הַשֵּׁעַר :

עַל הוֹן תִּשְׁמֵשׁ, רַק לֹא תַחַת עַל שִׁבְרִי,
 אֶתְּהָ תַחֲבֹס, רַק לֹא תִבּוֹז אִישׁ בַּעַר,
 בְּנֶעֱם תִּתְרָאֶה לְקִרְאָת כָּל־גֹּבֵר,
 אֶת־הַיֹּשִׁישׁ תִּתְּהַדֵּר, תַּחֲוֹן הַנָּעַר :

אֶל נָא תִהְיֶה אִם לֹא תִשְׁפֹּט כָּל־אִמֶּר,
 אֶל נָא תִשְׁפֹּט אִם לֹא תִחָקֵר כָּל־טַעַם,
 אֶל נָא תִחָקֵר אֶת־הַנִּשְׁגָּב מִחֶמֶר :

אִם יֵשׁ עוֹלָתָה בָּדֵךְ, אַחֵר אֶל תִּכַּח,
 אִם זֶר שִׁמְךָ נֶאֱזַן אֶל תֵּט בְּזַעַם,
 נְשִׁיתָה תִמִּיד יִרְאֵת שְׂרִי אֶל נִכַח :

* From אֵלֶּה בְּנֵי הַנְּעֻרִים, by Ephraim Luzzato. This work is very scarce, and is deservedly esteemed for its elegant diction and poetic beauties.

XV.

THE METAMORPHOSED PHYSICIAN*.

וּלְדָרָה יָפָה אַחַת וּמְאֹד אֶהָבָת
 בָּאָה בֵּיתָה רוֹפֵא מְזוּר לְקַחַת,
 לֵאמֹר, כִּי זֶה יָמִים נִפְשָׁה בּוֹאֶבֶת,
 אֶף בַּלִּילוֹת רָחַק מִמֶּנָּה נַחַת :

עוֹד הַשָּׂגַל הַזֹּאת אֶצְלוֹ נִצְבָּת,
 שְׁלַח יָדוֹ לְחַקֵּר אִם יֵשׁ קַדְחַת:
 וַתִּצֵּת בְּלִבָּבוֹ פֶּתְאוֹם שְׁלֵהָבֶת,
 אֶהָב, נִלְבַּד גַּם הוּא אֶל תוֹךְ הַפִּחַת :

נִדְרָהּ אֶף מִשְׁתָּאָה הָיָה הַנֶּגֶב;
 עַד הַחוֹלָה שְׁנוֹת הַטִּיבָה טַעַם,
 בִּי הָאֲדוֹן, הָאִין מִרְפָּא לְשִׁבְרָה?

אִז הוּא : הִיא רַעֲיָתִי אֵל נָא תַחֲשׁוּכִי
 חֲבֹשִׁי אֶת אֶת־פְּצָעִי; אֲמַנִם הַפַּעַם
 לֹא הָרוּפֵא, אֶךְ הַחוֹלָה אֲנִכִּי :

* See the preceding note.

XVI.

PHILANTHROPY*.

יְיָ אֱהֵב נָר , לִתֵּת לוֹ לֶחֶם
 לִתֵּת לוֹ שְׂמֵלָה , כִּי כוֹנְנוּ בְּרָחֶם
 כְּאֲשֶׁר כוֹנֵן אֶזְרַח , כוֹנֵן מַלְכֵהוּ ,
 גַּם אֲסִיר בּוֹר , יַעֲבִידוּ בּוֹ בְּכָרֶךְ ,
 אִם יֵרָא אֱלֹהִים הוּא וְתַמִּים דָּרֶךְ ,
 יְיָ עֲזֹר לוֹ , וְשָׁעוּ יִרְאֵהוּ :

כְּחֹצִיר כְּאֶרֶז אֲשֶׁר יִפְרָחוּ
 מִטֵּל , וּמִמָּטֶר שָׁמַיִם יִצְמָחוּ
 עַל שָׂפֵל עַל נִשְׂא עֵבִים גָּזְלוּ :
 בֶּן כָּל-אָדָם , טוֹבָם מֵעַל יִינָקוּ
 עַמִּים כָּלֶם בְּחִפְצֵיהֶם יִדְבְּקוּ
 וַיִּי טוֹב לְכָל , אִם טוֹב כָּעָלוּ :

אִם מֵרֹאשׁ נִבְרָא הָאָדָם בְּצֵלֶם
 מִדּוּעַ נִשְׁאָל בֶּן מִי זֶה הָעֶלֶם ?
 מִמִּי נִחַל כְּבוֹד , מִי זֶה עֲטִירָהוּ ?

* From שִׁירֵי הַפִּאָרֶת, by Hartwig Wessley.

רוח אדם יש בו, חלק ממעל :
 לו ממזרח שמש—לו מים יעל,
 חכמתו עמדה לו, צדקו גדלהו :

ראש ישרי לב בן-מי היה? בן תרח—
 מננע עבד אל זר יצא פרח
 ויהי לעץ חיים אל יושבי חלד :
 כי חכמה תפכה טוב גם במשובת חדק?
 ממלך גזון וכסיל בונה צדק
 מה יקר איש חכם מספן וילד :

אם צורי חלמיש אין בהם לית .
 ובשואה ומשואה אין פרחי רית ,
 בין כל-עם שובב יש מטיב מעשהו .
 איפה ארץ רעה, רבת אולת,
 או איזה ממלכה און פועלת,
 לא ילד בה אוהב אל ומכבדהו?

עמים כלם מאב אחד יצאו ;
 אם אל מוסר אבותם לא שמעו,
 את-תפארת אבותם לא אבדו :
 אחר ממשפחתם ייטיב מעשהו
 בדמות אבותיו הוא, אהוב קנהו
 תועים נשיב אל אל, צדק ילמדו :—וכו'

XVII.

SEVERINII BOETHII

DE CONSOLATIONE PHILOSOPHIÆ.

CARMEN QUINTUM LIBRI QUINTI.

Quam variis terras animalia permeant figuris !
Namque alia extento sunt corpore, pulveremque verrunt,
Continuumque trahunt vi pectoris incitata sulcum,
Sunt quibus alarum levitas vaga, verberetque ventos,
Et liquido longi spacia ætheris enatet volatu.

Hæc pressisse solo vestigia gressibus gaudent,
Vel virides campos transmittere, vel subire silvas.
Quæ variis videas licet omnia discrepare formis,
Prona tamen facies hebetes valet ingravare sensus.

Unica gens hominum celsum levat altius cacumen,
Atque levis recto stat corpore, despicitque terras,
Hæc nisi terrenus male desipis admonet figura.

Qui recto cælum vultu petis, exerisque frontem,
In sublime feras animum quoque; ne gravata pessum
Inferior sidat mens corpore seltius levato.

XVII.

תרגום :

נִשְׁנוּ צוּרוֹת חַיֹּת לָזוּ מִלְזוֹ,
 יֵשׁ עַל-גֶּחֳזֹן זֹחֵל עָפָר וְלֶחֶב,
 יֵשׁ כָּנָף וּפְרִשׁוֹן, מָרוֹם יִהְיֶה לָבוֹ,
 כֹּה נֹכַח יָפוּ רוּחַ וַיִּפְּזוּ :

יֵשׁ לִצְעָד בְּאַדְמָה עָלָז עֲלֹז,
 יִשׁוּטוּ בַּנְּעָרִים, נְשָׁרוֹת יִדְרָכוּ :
 כּוֹלֵן חַיֹּת הַחֲמָרִיּוֹת, יִהְיֶה כּוֹ
 אֲרֻצָּה כְּנִימוֹ, שְׂאֵת רֹאשׁ לֹא הִיעֲזוּ :

וַיִּבְדֵּל אָדָם זָקוּף לְלֶכֶת :
 וַיֵּצֵא אֲדָמָת עָפָר, וַיִּיט שָׁמַיִם :
 וַיִּבְרוּן לָנוּ בַל-נִטְבַּע בְּרָכָשׁ :

אַתָּה, כִּי לִשְׁחָקִים תִּשָּׂא עֵינֶיךָ,
 דָּם הַקּוֹמָה, רוּמָם נָם אֶת-הַנֶּפֶשׁ
 אֵיךְ יִגְבֶּה נֶלֶם, וַתִּהְיֵי זֹאת מִשְׁלָכֶת :

שמואל דוד לוצאטו

XVIII.

GOD SAVE THE KING.

God save our noble King
William ! Long live the King,
God save the King !
Send him victorious,
Happy and glorious,
Long to reign over us,
God save the King !

O Lord our God arise,
Scatter his enemies,
And make them fall !
Confound their politics,
Frustrate their knavish tricks,
On him our hearts are fix'd,
O save us all !

Thy choicest gifts in store
On him be pleased to pour,
Long may he reign !

XVIII.

אל שמר המלך

אל שמר ויָלִים מִלְּבָנוּ •
 לְעוֹלָם יְחִי מִלְּבָנוּ •
 אל שמר הַמֶּלֶךְ :
 שְׁלַח שְׁלוֹם בְּנִיחוּ •
 בְּעֵז וְהִדָּר עֲטִירוֹ :
 לְעַד הַמְּשִׁילָהוּ •
 אל שמר הַמֶּלֶךְ :

אָנָּה אֱלֹהִים קוֹמָה •
 בְּאוֹיְבָיו תִּנָּה מְהוֹמָה •
 וְהַפִּילֵמוּ :
 הִפֵּר תַּחְבֻּלָתָם •
 סָבַל-נָא עֲצָתָם •
 לַעֲמֹו תֵּן מִשְׁאֲלָתָם •
 וְהוֹשִׁיעֵמוּ •

מִבְּחַר בְּרִכְתְּךָ אֵל!
 לְהַרְיֵק עָלָיו הוֹאֵל :
 לְעַד וּמְלוֹךְ!

May he defend our laws,
And ever give us cause
To sing with heart and voice,
God save the King !

O, graut him long to see
Friendship and unity
Always increase !
May he his sceptre sway,
All loyal souls obey,
Join heart and voice, huzza !
God save the King !

XIX.

LA TOURTERELLE ET LE PASSANT.

LE PASSANT.

Que fais tu dans ce bois, plaintive tourterelle ?

LA TOURTERELLE.

Je gémis: j'ai perdu ma compagne fidèle.

LE PASSANT.

Ne crains tu point que l'oiseleur
Ne te fasse mourir comme elle ?

LA TOURTERELLE.

Si ce n'est lui, ce fera ma douleur.

יגון בְּעַד חֲקִינוּ •
 אִזּוּ יִשְׁמַח לִבֵּנוּ •
 וְנִשְׁיֵר בְּכָל מְאִדְנוּ •
 אֵל שְׁמֹר הַמֶּלֶךְ :

עוֹד יַעֲנֵנוּ תַּחֲזִינָה
 וְדִידוֹת וְאַחֲזָה תִּרְבִּינָה
 בְּכָל עִיר וּפֶלֶךְ :
 יִרְדֵּי שִׁבְטוֹ בְּגִדְלָה •
 בַּעֲבָדְנוּ בְּגִילָה •
 וְנִרְוֶז בְּקוֹל צִהֲלָה :
 אֵל שְׁמוֹר הַמֶּלֶךְ :

H.

XIX.

הַתּוֹר וְהַחֵלֶךְ :
 מֶה לְתוֹרִי כִּי בִּיעַר ^{הַחֵלֶךְ} זֶה אֲבָל הַגְּדִילָה ?
 נִגְדַע הוֹדִי, רָעִי וְדוֹדִי, לִזְאוֹת ^{הַתּוֹר} אֵילִילָה •
 וְאוֹת הַצִּיד אֲשֶׁר לָקַח מִחֲמֵד ^{הַחֵלֶךְ} עֵינִיךְ
 הֲלֹא תִירָאִי, כִּי יִשְׁפּוֹךְ גַּם אֶת־דַּמִּיךָ ?
 אִם הוּא לֹא יִהְיֶהנִי, ^{הַתּוֹר} הֲלֹא תִּגְוֹן וּמִיתֵנִי :

H.

XX.

M o r g e n g e d a n k e n.

Der Mond verbirgt sein Licht, der Nebel grauer Schleier
Deckt Luft und Erde nicht mehr zu ;
Der Sterne Glanz erbleicht, der Sonne reges Feuer
Stört alle Wesen aus der Ruh.

•

Der Himmel färbet sich mit Purpur und Saphiren,
Die frühe Morgenröthe lacht,
Und vor der Rosen Glanz, die ihre Stirne zieren,
Entflieht das blasse Heer der Nacht.

Durch's rothe Morgenthor der heitern Sternenbühne
Naht das verklärte Licht der Welt ;
Die kalben Wolken glühn von blickendem Rubine,
Und brennend Gold bedeckt das Feld.

Die Rosen öffnen sich und spiegeln an der Sonne
Des kühlen Morgens Perlenthau ;
Der Liljen Ambradampf belebt zu unsrer Wonne
Der zarten Blätter Atlasgrau.

Der wache Landmann eilt mit Singen in die Felder,
Und treibt vergnügt den schweren Pflug ;
Der Vögel rege Schaar erfüllet Luft und Wälder
Mit ihrer Stimme' und frühem Flug.

XX.

רְעִינִי שַׁחַר :

הַיָּרֵחַ שׁוֹאֵף אֶל מְקוֹמוֹ לְהִסְתַּתֵּר ,

וְעֶרְפֵּל הַמִּכְסֶּה תֵּבֵל הַלֵּד לוֹ ;

כִּכְבֵּי שָׁמַיִם בְּמִסְכָּם אֶסְכוּ נִגְהִם ,

וּמוֹצֵא שֶׁמֶשׁ עוֹרֵר כָּל־יְשִׁינֵי אֶרֶץ :

הַשָּׁמַיִם לָבָשׁוּ סִפִּיר וְאַרְגָּמָן ,

עֲבָעֵפִי שַׁחַר שָׁשִׁים וּמְשִׁיבִים כָּל־חַי ,

וּכְכְבֵי בֶקֶר אֲבָדוּ הָלֶם , נָסִים

מִלִּפְנֵי הוֹד הַדֶּרֶת פְּנִיָּהֶם :

בְּשִׁעְרֵי זְבוּל כּוֹכְבִים אָדָמוּ מִפְּנִינִים

הַשֶּׁמֶשׁ מִחֻפָּתוֹ שָׁשׁ לְרוּץ אֶרֶח ,

עָבִי שְׁחָקִים מִבְּרִיקִים כִּבְרֵק אָדָם

וּכְוֹהֵב מוֹפֵז כֶּסֶה אֶת פְּנֵי הַשָּׁרָה :

בְּתַחֲוֵי הַשּׁוֹשְׁנִים , וְנוֹצְצִים לְקִרְאָתוֹ

אֲגִלִּי טַל בֶּקֶר אֲשֶׁר עָלִיָּהֶם שׁוֹכְבִים :

הַדּוֹדָאִים נָתְנוּ רִיחַ , נוֹזְלִים בְּשָׁמַיִם ,

וְעוֹלֹז הַשָּׁרָה וְכֹל אֲשֶׁר בּוֹ צוּמַח :

יִיקֶץ אִישׁ הַשָּׁרָה לְמַהֵר לְעִבּוּדָתוֹ

בְּקוֹל שִׁיר וְרִנָּן מִפֶּתַח וּמִשְׁלֹד אֲדָמָתוֹ .

יַעַר וְכָל־עֵץ בּוֹ מְרִיעִים לְקוֹל צִפְרִים ,

לְעוֹף בַּמּוֹעֵף , וְלִשִּׁיר בְּשִׁירִים :

O Schöpfer ! was ich seh', sind deiner Allmacht Werke,
Du bist die Seele der Natur ;
Der Sterne Lauf und Licht, der Sonne Glanz und Stärke,
Sind deiner Hand Geschöpf' und Spur.

Du steckst die Fackel an, die in dem Mond' uns leuchtet,
Du giebst den Winden Flügel zu,
Du liebst der Nacht den Thau, womit sie uns befeuchtet,
Du theilst der Sterne Lauf und Ruh.

Du hast der Berge Stoff aus Thon und Staub gedreht,
Der Schachten Erz aus Sand geschmelzt ;
Du hast das Firmament an seinem Ort erhöht,
Der Wolken Kleid darum gewälzt.

Dem Fisch, der Ströme blä't und mit dem Schwanze stürmet,
Hast du die Abern ausgehöhlt ;
Du hast den Elephant auf Erden aufgethürmet,
Und seinen Knochenberg besetzt.

Des weiten Himmelsraums saphirene Gewölber
Begründet auf den leeren Ort,
Das ungemessne All, begrenzt nur durch sich selber,
Hob aus dem Nichts dein einzig Wort.

אתה אֱלֹהִים ! לְבַדְךָ עֲשִׂיתָ כָּל-אֵלֶּה ,
 יִצְרַתָּ אֶף עֲשִׂיתָ , אֶתְּהָ חַי עוֹלָמִים !
 אֹרֶךְ כּוֹכָבִים וּמִסְלוֹתָם , הוֹדַתָּ שְׁמֶשׁ וְעוֹז ,
 מַעֲשִׂים בּוֹנְנוֹ יְדִידְךָ אֵל אֱלֹהִים !

אתה הַכִּינֹתָ מְאוֹר לַיָּרֵחַ ,
 אתה הוּא הַנוֹתֵן בְּנָפִים לָרוּחַ
 אתה מוֹרִיד שְׁכָבֶרֶת הַטָּל עַל הָאָרֶץ
 תֹּאמַר לַכּוֹכָבִים , סִבּוּ , שׁוּבוּ , וְנוּחוּ *

מִחֲמַר וּמֵאֲבָק הַעֲמִידָה הַרְרִי עוֹ ,
 וּתְתִיד בְּסֵתוֹם חוֹל לְעִפְרוֹת זָהָב ;
 יִסְדָּתָה נִבְעוֹת עוֹלָם מִיְמֵי קֶדֶם ,
 עֲבִי שְׁחָקִים כָּלבוֹשׁ בְּסִיתָם סָבִיב *

אתה חֲצַבְתָּ עֲרֻקֵי תַנִּין הַגָּדוֹל
 יִשׁוּפְךָ מִי הַיָּם בְּאַפּוֹ וּבִכְחוֹ מְרַעִישׁ :
 הַפִּיל צְבָרָתָה מֵעֶפֶר גְּבֻהָ וְתִלּוּל ,
 וּתְתֵן בְּגֹל עֲצָמָתוֹ נֶפֶשׁ חַיָּה :

סִבּוּנֵי שָׁמַי הַשְּׁמַיִם וְצִבְאֵיהֶם ,
 חֲתוּלִים בְּרִצּוֹנָה מוֹסְדִים עַל בְּלֵי מָה ,
 הָאָרֶץ הַזֹּאת אֲךְ בְּגִבּוּלֶיהָ מְגִפְלָתָה ,
 אֶתְּהָ אֲמַרְתָּ תְּהִי , וּתְהִי מֵאֵן *

Doch dreimal großer Gott! es sind erschaffne Secten
 Für deine Thaten viel zu klein;
 Sie sind unendlich groß, und wer sie will erzählen,
 Muß, gleich wie du, unendlich seyn.

O Unbegreiflicher, ich bleib' in meinen Schranken,
 Du Sonne blendst mein schwaches Licht;
 Und wem der Himmel selbst sein Wesen hat zu danken,
 Braucht eines Wurmes Lobspruch nicht.

Haller.

XXI.

LA PARTENZA.

(CANZONETTA DI METASTASIO.)

Ecco quel fiero istante;
 Nice, mia Nice, addio:
 Come vivrò, ben mio
 Così lontan da te?

 Io vivo sempre in pene,
 Io non avrò più bene;
 E tu, chi sa se mai
 Ti sovverrai di me?

Soffri che in traccia almeno
 Di mia perduta pace
 Venga il pensier seguace
 Su l'orme del tuo piè

גִּדְלוּ וְנוֹרְא מַה נִּפְלְאִים מַעֲשֵׂיךָ!
 וּנְשָׁמוֹת עֲשִׂיתָ לֹא יוֹכְלוּ שְׁעָרֶם,
 גִּדְלוּ עַד לְמָאֹד וְלִגְדֻלָּתֶם אֵין חֶקֶר,
 אֵךְ בְּנֵי בְּלִי קֵץ יָבוֹאוּ וַיִּסְפְּרוּ הוֹדֶם:
 נִמְצָא בְּלִי מוֹשֵׁג! יִדְעָתִי אֶת-עֶרְפִּי
 אֹר שְׁמִשְׁךָ מֵאַפִּיל הָאֹר לְנִתְיָבְתִּי;
 וְלֹא־שָׁר חֲשָׁמִים רוֹפְפִים מִנְעֶרְתּוֹ
 מַה יִּתְּנוּ-לוֹ שִׁבְחַת בֶּן-אָדָם תוֹלָעָה?

XXI.

תִּרְגוֹם

הִנֵּה בָּא מוֹעֵד לְכַתְּבִי:
 שָׁלוֹם לְךָ וּלְשָׁלוֹם לְבִי:
 אֵיכָה נָא אֶחְיֶה מֵעַתָּה
 מִרְחוֹק מִנִּפְתִּי?
 קָה! לֹא-עוֹד אֶמְצָא מִרְנוּעַ,
 רַק רָעוֹת אֶשָּׁבַע שְׁבוּעַ:
 וּלְבָבְךָ מִי חִיּוּדַע
 אִם-יָשׁוּב יִזְכּוֹר אוֹתִי?
 אֶף-אִם-בִּי עוֹד לֹא תַחֲפָצִי,
 אֶת אֶל-נָא בְּשִׁמִּי תִקְנִי:
 וּבְכָל-אֶרֶץ אֶת נִסְעַת
 אֶל-נָא תִשִּׂי עֲנוּתִי.

Sempre nel tuo cammino.
Sempre m'avrai vicino;
E tu, chi sa se mai
Ti sovverrai di me?

Io fra remote sponde
Mesto volgendo i passi,
Andrò chiedendo ai sassi:
La ninfà mia dov' è?

Dall'una all'altra aurora
Te andrò chiamando ognora;
E tu, chi sa se mai
Ti sovverrai di me?

Io rivedrò sovente
Le amene piagge, o Nice,
Dove vivea felice,
Quando vivea con te.

A me saran tormento
Cento memorie e cento;
E tu, chi sa se mai
Ti sovverrai di me?

זָכְרוּנִי בְּהִלְכוֹתַי
 יְהִי־נָא קָרוֹב אֵלַי :
 וּלְבַבְךָ מִי הַיּוֹדֵעַ
 אִם יָשׁוּב יִזְכֹּר אוֹתִי :

אֲנֹכִי אָבֵל חַלְכָּה ,
 עַתָּה בְּקִצָּה תִּבֵּל אֵלְכָה ,
 אֶל-כָּל-אֶבֶן וּלְכָל-סֵלַע
 אֲזִי אֲשַׁאֵל , אִי רַעֲיָתִי :

אֶקְרָא בְּאִשֶּׁר אֲשַׁכֵּנָה
 מִתִּמְנָה הַצְּפוֹנָה :
 וּלְבַבְךָ מִי הַיּוֹדֵעַ
 אִם יָשׁוּב יִזְכֹּר אוֹתִי :

הִנֵּה ! עֵינֵי , הֵן עוֹד אֵתְנָה
 כָּל חֲלָקָה טוֹבָה תִּרְאֶינָה ,
 זֶה עַל-רֹב שְׁלוֹם וְעֶנְג
 גִּרְתִּי בָּהּ אֶת־יוֹנְתִי :

עַל זָכְרוֹן טוֹבוֹת תִּדְלוּ
 עֲצָמוֹתַי אֲזִי וּבָהֳלוּ :
 וּלְבַבְךָ מִי הַיּוֹדֵעַ
 אִם יָשׁוּב יִזְכֹּר אוֹתִי :

Ecco, diro, quel fonte,
Dove avvampò di sdegno,
Ma poi di pace in pegno
La bella man mi diè.

Qui si vivea di speme,
La sì languiva insieme;
E tu, chi sa se mai
Ti sovverrai di me?

Quanti vedrai giungendo
Al nuovo tuo soggiorno,
Quanti venirti intorno
A offrirti amore e fe !

Oh Dio ! chi sa fra tanti
Teneri omaggi e pianti,
Oh Dio ! chi sa se mai
Ti sovverrai di me ?

Pensa qual dolce strale,
Cara, mi lasci in seno,
Pensa che amò Fileno
Senza sperar mercè:

אָז אָמַר : פֹּה עַל־הָעֵין
 הִיא הִרְחִיקָה מִנִּי עֵין ;
 הָאֲמָנָם אַחֵר נִשְׁכָּחָה ,
 וַתֵּבֵא בְּבֵרִית אֹתִי :

פֹּה מְשֹׁשׁ קָרוֹב יְהוָלְנוּ ,
 לַהֲב חֲשֶׁק נֶשֶׁם אֶפְלָנוּ :
 וּלְבָבָךְ מִי הַיּוֹדֵעַ
 אִם־יָשׁוּב יִזְכֹּר אוֹתִי ?

כָּמָה אָז יָרוּצוּ , כָּמָה ,
 נֶשֶׁם בְּאֲנָשׁ מִשְׁכַּנְךְ נִשְׁמָחָה ,
 לֵאמֹר לָךְ : אֵל־נָא תִמָּאָסִי
 תִּחְבְּתִי וְאַמוֹנָתִי !

כִּרְאוֹתֶיךָ רַבִּים יִכָּרְעוּ ,
 וּבִמְצַת רוּחָם יִדָּמְעוּ ,
 הֵהָּ ! לִבְךָ מִי הַיּוֹדֵעַ
 אִם יָשׁוּב יִזְכֹּר אוֹתִי

כִּי תִשְׁאִירִי רֹאשׁ הַנֶּשֶׁק ,
 בְּלִבִּי מַחִין הַחֲשֶׁק ;
 זִכְרִי זֹאת , יָפָה : וְזִכְרִי
 כִּי חָנֵם כָּל־אֶהְבְּתִי .

Pensa, mia vita, a questo
Barbaro addio funesto;
Pensa——Ah ! chi sa se mai
Ti sovverrai di me ?

XXII.

SONETTO DEL MARINI.

Aprè l'uomo infelice allor che nasce,
In questa vita di miserie piena,
Pria ch'al sol, gli occhi al pianto, e nato appena
Va prigionier fra le tenaci fasce.

Fanciullo poi, che non più latte il pasce,
Sotto rigida sferza i giorni mena.
Indi, in età più ferma e più serena,
Tra Fortuna ed Amor, more e rinasce.

Quante poscia sostien, tristo e mendico,
Fatiche e morti, infin che curvo e lasso
Appoggia a debil legno il fianco antico !

Chiude alfin le sue spoglie angusto sasso,
Ratto così, che sospirando io dico:
Dalla culla alla tomba è un breve passo.

צָרָתִי וְפָחִי, הִבִּינִי;
 בִּינִי נָא אֵיךְ תַּעֲזֹבֵנִי
 בִּינִי נָא—הֵחָהּ מִי יוֹדֵעַ
 אֲסִיּוֹפָךְ לִפְנֵי אוֹתִי?

כנור נעים

XXII.

וּפְתַח אָנוּשׁ אָנוּשׁ בְּיוֹם הַלֵּדָת
 עֵינָיו בְּקוֹל הַמָּעָה וְזוֹל־מָוִם?
 אִזּוּ בִשְׂבִי יֵלֶךְ, וְהַמִּלֵּדָת
 חֵישׁ תִּתְחַבֹּשׁ אֹתוֹ כִּבְנֵי שְׁתֵּימָם:
 יִגְדֵּל, וְהַמְלִמֵּד בְּיָד שְׁקֵדָת
 נִצָּב לְעֻמָּתוֹ כְּאִישׁ בִּינִים;
 אַחֵר יִבְקֹשׁ חוֹן וּבֵת נִתְמַדָּת,
 וַיְהִי עֲמַל נִפְשׁוֹ מִלֹּא חֲכָנִים.
 בְּמָה וּבְמָה אֲחֵרָיו יִדְלָקוּ,
 חַוּוֹת וּמִבְּאוֹבוֹת, וְרַע וַיִּגִּיעַ,
 עַד־אֵם שְׁחוּחַ יִתְזַק בְּפִלָּךְ!
 יִגֹּעַ מִהֲרָה קֵל, שְׂאוּלָה יֵלֶךְ:
 עַל־כֵּן בְּאַנְחָתִי אָנִי אֲבִיעַ:
 לָדָה וַיּוֹם מִיָּתָהּ מָעַט רָחֵקוּ.

שמואל דוד לווצאטו

XXIII.

Non ebur, neque aurum &c.

Hor. Od. 18, L. 2.

לא היכלי ענג, מצפי שן וכתם,
לא ארמוני שש, בני עמודי ארז,
לא שכירות חמדה (מתת השפע)
וסגלות מלכים נחונותי אנכי;
אדרת שגער גוי בגאון יהוד
בל תבסה, וגלומי תכלת;
לב שמת חלקי, ורוח אמונה.
ואתי עני רזנים ידרשון,
סוד עמי להמתיק, עמי התעלם;
שמת בחלקה קטנה אחת
סלף שגאה בפשי וחלקות;
ויום חדש ושנה חיש וחלבון
בנעימים לי, ורוב שלום —
אתה, רחב נפש! בשערי מות
גדולות עוד תבקש אתה;
תחצוב באפסי ארץ שיש,
טידה בגות וארמון נצח.
תדשיש תשלח קחת אלמוג

הביא אָרוֹ וְיֵשׁוּ מְרַחֲקִים •
עֲנִי תִגְזֹל יָתוֹם דָּבָאָתָּ
דָּם נָקִי תִשְׁפּוֹד בָּרֶם לַעֲשֹׂק
אַרְמוֹן תִּגְיַע בְּאַרְמוֹן פֶּה •
בָּרֶם יָשָׁם בְּבָרֶם עַד אֵין קֶצֶה •
אֲוִיל! הַמּוֹת לַפֶּתַח רוֹבֵץ,
וְאַתָּה אֵין דִּי לָךְ עִיר וּמְלָאָה •
מַעֲזוֹן צָר יִשְׁפֹּק לָךְ מִהֶרָה,
מַעֲזוֹן רַמָּה בְּחִשְׁבַת קֶבֶר •
נִבְשָׁף אֲוִיל! בַּל תִּשְׁבַּע •
כְּסִיל! בְּטָנָה יַחְסֹר תָּמִיד •
פִּיהוּ עַד אֲרִגְיַעַה וּפְצָה
הַקֶּבֶר, וְאַתָּה לֹא הָיִיתָ!—
שֶׁקֶר הַזֶּהב הַבֵּל הַפֹּז,
חָנָם! מַמּוֹת לֹא יִמְלֹט •
גַּם מִשָּׁל גַּם עֶבֶד יִתְּנוּ
כִּי יִתֵּן קוֹלוֹ הַמּוֹת, יְגוֹר,
וּשְׂאוֹל עַד מִהֶרָה יִבְלָעֻמוּ •

REGISTER OF WORDS.

EXPLAINED IN THIS WORK.

(I) Refers to the First Part, 3rd Edition, the figures refer to the Page.

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